

A
CATECHISM

UPON

A NEW AND IMPROVED PLAN:

TRANSLATED

FROM THE FRENCH

OF MONSIEUR ROUSTAN.

Warrington,

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THE
AUTHOR'S PREFACE.

I OFFER to the public this Catechism, because those I have read are either imperfect, or real theological treatises: the former offer to young people little more than a long series of affirmations without proofs, and the latter savour more of the professor than the catechist. I am well aware that it is difficult to observe a just medium, and of this I shall perhaps be a new proof; however, if twenty-five years, chiefly employed in teaching youth holy truths, can give

give any experience, I have a right to hope that this little book will not be fruitless. May it at least give somebody else the idea of publishing a better.

I have not written for children, for I feel myself incapable of descending to a level with their capacities, I have only attempted being useful to scholars in the first classes, and to the youth of both sexes who are instructed for the communion. May the Almighty bless their endeavours and mine !

A

CATECHISM.

PART I.

WHICH TREATS OF THE TRUTH OF
RELIGION.

SECTION I.

OF THE MEANS OF ATTAINING HAPPINESS.

Q. **W**HAT is the general desire of men?

A. To be happy.

Q. Do they become so?

A. Most of them, on the contrary, complain of their lot.

Q. Why do they not attain happiness?

A. Because they seek it, where it neither is, nor can be.

Q. Where do they seek happiness?

A. In the good things of this world.

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Q. Why

Q. Why cannot the good things of this world make us happy ?

A. For four principal reasons.

Q. What is the first ?

A. In the first place, we are never sure of acquiring those goods even by taking a great deal of pains.

Q. What is the second ?

A. Secondly, if we possess them, we may lose them by a thousand ways ; by robberies, shipwrecks, bankruptcies, lawsuits, &c.

Q. What is the third reason ?

A. If we were sure of preserving even those goods, we are not sure of preserving our health : the rich, and even kings themselves, are, as well as the poor, subject to many evils, and we cannot be happy whilst we are in pain.

Q. What is the last proof that earthly goods cannot make us happy ?

A. Lastly, they cannot protect us from death : and the most delightful state, if a period may be put to it every moment, deserves not the name of happiness.

Q. Is there any way for us to obtain greater happiness ?

A. Yes, and we find it in religion.

Q. What

Q. What is religion ?

A. The word religion is derived from a word that signifies a tie : and this name was given to it, because it unites us to God by teaching us to love him and to merit his love.

Q. How can we merit the love of God ?

A. By imitating his virtues ; as we become dear to a good man by striving to resemble him.

Q. Does religion make us perfectly happy on earth ?

A. No : because it cannot prevent our being subject to many injuries from the wicked, from sickness and death ; but it diminishes the number of our troubles on earth, and augments our pleasures.

Q. How does it diminish our troubles ?

A. By making us laborious, it expels poverty and indolence ; by rendering us sober and temperate, it secures us from the evils which an excess of pleasure produces ; and by promising us a much happier life after this, it lessens the terrors of death.

Q. How does religion augment the number of our pleasures in this world ?

A. By rendering us just, merciful and charitable; it procures us a sweet peace of conscience, the love of good people, and the respect even of the wicked; and gives us, above all, the delightful hope of infinite bliss after this life.

Q. In what is this bliss superior to that which the world can procure us?

A. In four respects.

Q. What is the first?

A. Our labour and pains to acquire the goods of this world are very often unsuccessful; whereas our efforts to obtain the happiness of the world to come are sure of success: God promises it; and he can neither lose the power nor the will to perform his promises: "God is not a man that he should lie, nor the son of man that he should repent." Num. xxii. 19.

Q. What is the second advantage of the happiness to come over that of this world?

A. We are liable to lose, by a thousand accidents, the goods of the world, but no one can rob us of the gifts of God.

Q. What is the third?

A. In the world to come we shall be exempt from all infirmities and disorders,
which

which frequently imbitter all our pleasures here below.

Q. What is the fourth ?

A. We cannot here be sure of living one day ; whereas we shall there be certain of living for ever, and the enjoyment of each moment will increase from the sweet assurance of its duration.

SECT. II.

OF THE EXISTENCE AND PERFECTIONS OF GOD.

Q. Into how many parts may religion be divided ?

A. Into two : the first of which comprehends what we are to believe ; and the second, what we are to do, in order to arrive at happiness.

Q. Where do we find an abridgment of what we are to believe ?

A. In the apostles' creed ; so called, not that they composed it, but, because it is a summary of the truths which they preached.

Q. What is the first article of the creed ?

A. " I believe in God the Father Almighty, maker of heaven and earth."

Q. Why is this article the first?

A. Because all religion is founded on the principle of the existence of a God.

Q. What is God?

A. God is an infinite and perfect spirit.

Q. What is a spirit?

A. It is an incorporeal being endowed with thought and understanding, such, for instance, as is our soul.

Q. What is an infinite spirit?

A. It is a being, whose thought and intelligence are unbounded; that is to say, who thinks of every thing, and penetrates into every thing at once, without the least effort.

Q. What is a perfect spirit?

A. It is a being in whom are united, in the highest degree, all the excellent qualities called perfections.

Q. What are the perfections of God?

A. Eternity, omnipotence, unity, immortality, omnipresence, omniscience, beneficence, wisdom, holiness and justice.

Q. How do you know that God possesses all these perfections?

A. As we know a workman by his work, so this universe declares to us the perfections

tions of its Creator. " For the invisible
 " things of him from the creation of the
 " world are clearly seen, saith St. Paul, be-
 " ing understood by the things that are
 " made, even his eternal power and god-
 " head." Rom. i. 20.

Q. What do you mean by saying that
 God is eternal ?

A. I mean that he has always existed.

Q. How do you know that he has al-
 ways existed ?

A. If there had been a time when
nothing existed, nothing would now exist ;
 for nothing can produce nothing. Since
 then there exist many things which have
 not always been, as men, animals, and
 plants ; there must also be a being who has
 ever existed, who gave existence to every
 thing, and who received it from no one
 himself ; and this being is God.

Q. But might not the world be eternal ?

A. If the world were eternal, the arts
 and sciences would be infinitely more an-
 cient than they are ; and the history of man-
 kind would comprehend, at least, millions
 of ages ; whereas it only includes about six
 thousand years.

Q. Might

Q. Might not the world be the effect of chance?

A. Chance is but a word and can produce nothing; and if it would be absurd to believe that it made a watch or a house, it would be still more absurd to think that it could construct this magnificent universe.

Q. Does the universe really bear the marks of its being the work of an almighty, all-wise and good Being?

A. These marks are every where visible in the heavens, on earth and in man, to any one that will attend to them.*

Q. Mention some marks of these perfections in the heavens?

A. If the stars were not the work of an intelligent Being, who is as powerful as he is good, they would float at random, dash against each other and soon plunge the universe into darkness and confusion; whereas, each keeps its place, and contributes by its regular course to the universal harmony.

* The catechist may add that as the most excellent book is useless to those who do not read it, we must also seek the Creator in his creatures, in order to discover him; but that many men have eyes and see not, and ears, and hear not.

Q. Go

Q. Go on.

A. If the sun were nearer to us, we should die with heat; if it were farther from us, we should perish with cold, and the productions of the earth could not ripen. There was certainly then much wisdom in placing it precisely so as to warm without consuming us.

Q. How are the perfections of God visible on earth?

A. They are visible, first, in the great number of animals which feed and clothe us, and assist us in our labour: secondly, in the infinite multitude of plants, pulse, trees, and shrubs with which our earth is covered; each of which contributes either to our wants or pleasures: thirdly, even in the colour of the fields, which would inspire melancholy if they were black, and fatigue the sight if they were white or red; but the verdure of them on the contrary refreshes and delights the eye.*

* The catechist may even add that God has varied his gifts according to the different climates. He has, for instance, given silk and cotton to the warm countries of the south, and furs to the cold regions of the north.

Q. How

Q. How do the perfections of God shew themselves in man?

A. It would be endless to relate all the proofs, but one must be blind not to see and acknowledge them in our faculties of seeing, speaking and hearing; and in the conscience.

Q. What is your opinion of these?

A. The eyes are two faithful mirrors where the whole universe presents itself; but they would be useless if they were under our feet or under our arms. It was wise then to place them as a centinel at the upper part of the head.

Q. Go on.

A. Nothing is more admirable than to see that men, by moving their tongues in a particular manner, can communicate their ideas and discoveries to each other: tell each other of their mutual wants and concert together the means of supplying them. One must be senseless indeed to suppose that chance could form and place the lungs, the wind-pipe, the palate, the teeth and lips in such a manner as to produce speech by their combined motion.

Q. What do you say of the ear?

A. That

A. That its concave form and the numerous turnings by which it is enabled to re-unite sounds and present them distinctly to the soul, cannot be the effect of chance, and are evidently the work of a wise and almighty hand.

Q. What is conscience?

A. It is that inward sentiment, which affords us joy and self-approbation when we have done a good action; but which, on the other hand, torments and condemns us, when we have committed any evil.

Q. How does this conscience prove that there is a God?

A. Chance, being without intelligence, could never give us this lively sense of good and evil: we must then have received it from a good and holy being, who employs this powerful means to turn us from vice and incline us to virtue.

Q. Have these proofs of the existence of God struck mankind in general?

A. Yes, all known nations have acknowledged a Deity and worshipped him.

SECT. III.

CONTINUATION OF THE PERFECTIONS
OF GOD.

Q. What do you mean by saying that God is almighty?

A. I mean that he can by his will execute every thing he pleases.

Q. How do you know that God is almighty?

A. By the numberless beings which he has created out of nothing; by their enormous size, or their infinite littleness.*

Q. How do you know that there is but one God?

* The catechist will here give some account of the multitude of birds, beasts, insects and fishes, which inhabit the air, the earth and sea. He may also add that astronomers agree in believing the sun to be a million of times larger than the earth; and that the fixed stars are so many suns; and that by the help of a microscope we discover animals to which the mite seems an elephant: so that the power of God is equally visible in the smallest as well as the greatest of his works.

A. One

A. One Almighty God has created all things that exist ; and it is impossible there should be two almighty beings.

Q. Prove this impossibility.

A. These two beings would be equal or unequal in power. If they were unequal, he who had most power would alone be almighty. If they were equal, the one could not destroy the other, consequently could not be almighty.

Q. What do you mean by saying that God is immortal ?

A. I mean, that as he always has existed, so he always will exist.

Q. Prove that God cannot die.

A. If he has given life to all, he can undoubtedly preserve his own.

Q. What do you mean by saying that God is omnipresent ?

A. I mean that he sees all that passes in the whole universe, and that he can, at the same time, act every where.

Q. Prove that God is every where present.

A. If there were a place where his power and wisdom did not reach, we might exclude them from a second, from a third,

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and from a hundred ; and at last exclude them from the world ; but as the last exclusion would be ridiculous, it is proved, that God sees all, and can act at the same time every where.

Q. What do you mean by saying that God is omniscient ?

A. I mean that he knows all things that exist, the manner in which they exist, and the qualities of each being and each thing ; and every thing that may happen in all eternity.

Q. Prove that God knows every thing ?

A. If even amongst men, a workman knows his own works, God must undoubtedly know his perfectly, since he made the matter as well as the form.

Q. What do you mean by saying that God is beneficent ?

A. I mean that he is always disposed to do good to his creatures.

Q. What proofs have you of God's goodness ?

A. The existence which he has given us ; the blessings with which it is accompanied ; the patience with which he for a long time bears

bears our faults, and the eternal happiness he destines us after this life.

Q. If God is good and almighty, how are we exposed to so many diseases, to famines, earthquakes, and inundations?

A. In the first place, if men were industrious and sober, they would not be exposed to many of the evils which they suffer, and would never be deprived of necessaries. And, secondly, chastisements are often necessary to check the presumption of men, and correct their vices: when a father cannot, by his indulgence, make his children grateful and docile, his goodness obliges him to punish their ingratitude.

Q. What do you mean by saying that God is all-wise?

A. I mean that every thing he does, is, for the most useful and reasonable purposes: and that he always accomplishes it by the fittest and *most proper* means.

Q. How do you know that God is all-wise?

A. We have already seen several proofs of it in the preceding section, and we might examine the whole universe without exhausting them. The more we observe the

works of God, the more admirable do we find them.

Q. What do you mean by saying that God is holy ?

A. I mean that he detests vice and loves virtue infinitely.

Q. How do you know that God is holy ?

A. Because the causes which incite us to sin, have no influence upon him.

Q. From what causes do we sin ?

A. We sin sometimes from error, and because we mistake evil for good. We sin oftener still, because, for want of just means to obtain what we desire, we employ vice and wickedness.

Q. Prove that these two causes have no influence over God.

A. As he knows every thing, he cannot be mistaken with respect to what is commendable or blameable ; and can never cease to feel the excellence of virtue, and the turpitude of vice. In the second place, as he can do every thing, he is never tempted to employ bad ways to execute his designs.

Q. What do you mean by saying that God is just ?

A. I mean that he requires nothing of
us,

us, but what is quite reasonable and perfectly within our reach.

Q. How do you know that he is just?

A. As he formed us himself, he must know what we are capable of: and the summary of his laws, is, to love him and our fellow-creatures; which no one can presume to say is too much for him to do.

SECT. IV.

OF PROVIDENCE.

Q. What do we mean when we say that there is a Providence?

A. That the Supreme Being did not abandon the world after he had created it; but, on the contrary, takes the most tender and constant care of it; insomuch that nothing happens in it without his permission.

Q. What proofs have we of a Providence?

A. We have three capital proofs.

Q. What is the first?

A. If men do not abandon their children, it is incredible that God should forsake his; because it is impossible that the

Creator can be less good than his creatures, and that he who gave us compassion, should have none himself.*

Q. What is the second proof of Providence?

A. It is experience. The regular course of the planets, the succession of seasons, the multiplication of men and animals, and the annual return of the harvests which feed them, attest indeed that God watches continually over our happiness.†

Q. What is the third proof of a Providence?

A. It is drawn from the revelations which God has granted to men. If he did

* The catechist will observe that we can still less suspect the heavenly Father of men of so cruel a neglect, since he needs only to be willing, to procure them all they want; whereas earthly fathers can only supply the wants of their families by dint of labour and attention.

† The catechist will here remark particularly, that we should in vain till and sow our fields, if the Almighty did not fertilize them by an admirable mixture of drought and rain, which we are absolutely unable to procure them; since we are no more able to assemble the clouds and dissolve them into rain when the earth wants watering, than we are to disperse them when it wants the heat of the sun.

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not really take a lively interest in them, he would not have revealed to them what they are to do to arrive at happiness.

Q. If nothing happens in the world without the permission of the Supreme Being, why is there so much wickedness committed in it ?

A. Because God has created us free, that is to say, capable of preferring vice to virtue, and error to truth.

Q. If liberty is the source of our sins, would it not have been better if God had not given it us ?

A. No, because if we were not free, God could not reward us.

Q. Why could he not reward us ?

A. Because we cannot reward a person for having done what he could not avoid doing ; nor for having abstained from what it was impossible for him to do.

Q. Explain this by some example ?

A. Suppose a man had his feet and hands bound, we could not commend him for not having killed any person ; but if, having the use of all his members, he not only refrains from hurting any one, out of love for God and men, but, on the contrary,
does

does his fellow-creatures all the good he can, he would be virtuous and deserving of a reward.

Q. What must we infer from hence ?

A. That liberty constitutes the true nobleness of man; and to complain that God has bestowed it upon him, is to complain that he has not made a statue or a machine of him.

Q. If men make a bad use of this liberty, have they a right to find fault with God for it ?

A. Undoubtedly not; since God makes use of the most powerful means to prevent their doing evil: he terrifies them by their conscience, he enlightens them by his laws, he makes virtue the most magnificent promises, and threatens their crimes with the severest punishments.*

Q. If there is a Providence, why are the wicked often happy, and good people miserable ?

* The catechist will observe, that if a man were to kill himself with a sword which a friend had given him to enable him to gain a crown, he himself would be blameable, and not the friend that armed him.

A. It

A. It is, in the first place, very false that the wicked are happy; their remorse alone would prevent it. Good people are, on the contrary, most of them happy, and enjoy at least the inestimable peace of the soul. In short, this life is a time of trial for men: we must vanquish before we are crowned, as we sow before we reap. A struggle of a few years must appear short, when endless happiness is to be the prize of it.

Q. What effect ought the persuasion of a Providence have on us?

A. It ought to make us thankful to God for all the blessings we enjoy; to trust in him in all our afflictions, and to merit his protection by living as if always in his sight.

SECT. V.

OF THE INSPIRATION OF MOSES.

Q. Did men always acknowledge the perfections of the Supreme Being?

A. No: history tells us, on the contrary, that they fell early into idolatry.

Q. What is idolatry?

A. It

A. It is the worship paid to false gods.

Q. What were the false gods substituted in the place of the true one?

A. The sun, the moon, and the stars; and the inventors of the most useful arts, legislators, and good kings. In short, men so far forgot their own dignity as to deify several sorts of animals, and even the statues of these chimerical gods.

Q. Did God abandon them in this disgraceful state?

A. No: he revealed himself to the Israelites, that there might be a people on earth who would protest against the idolatry of others; and who might at least teach all their neighbours to adore only the adorable Being.

Q. How did God reveal himself to the Israelites?

A. He endued one of them with supernatural knowledge, that he might, by his laws, protect them from the vices and religious errors of other nations.

Q. Who was this law-giver?

A. This law-giver was Moses.

Q. Where do we find the revelations with which God honoured him?

A. In

A. In the first five books of the Bible.

Q. What is the Bible?

A. The word Bible signifies book, and this name was given it, because it is the best and most useful of books.

Q. Into how many parts is the Bible divided?

A. Into two; of which the first is called the Old Testament, and the second the New Testament.

Q. What is the Old Testament?

A. It is a collection of the books written by Moses and the Prophets before the coming of Jesus Christ.

Q. What is the New Testament?

A. It is a collection of the books written by the apostles and evangelists since the coming of Jesus Christ.

Q. What proofs have we that Moses was really inspired by God?

A. We have three: first, his character; secondly, the excellence of his laws; thirdly, the miracles he wrought.

Q. How does his character prove that he was a true prophet?

A. Because there is in it so much candour

dour and disinterestedness, that it is impossible to believe he could be an impostor.

Q. What traits of candour do you remark in it ?

A. He tells us, for instance, that he had an impediment in his speech, and was excluded from the land of promise for having smote the rock to which he should only have spoken: he relates likewise the odious part which his great grandfather Levi took in the massacre of the Shechemites, and in the selling of Joseph, and the crime which his brother Aaron was guilty of in making the golden calf. *Exod. iv. 10. Numb. xx. 7—12. Gen. xxxiv. 25, 26. xxxvii. 27. Exod. xxxii. 1—6.*

Q. What marks of disinterestedness are there in his life ?

A. Having been adopted by the king of Egypt's daughter, he had consequently a right to aspire to the highest employments; but he renounced all to espouse the cause of his oppressed countrymen.

Q. How do his laws prove his mission ?

A. First, because he is the only legislator of antiquity who taught his people to worship only the true God. Secondly, Because
he

he did not confine himself merely to forbidding vice, but taught them every virtue; above all, beneficence towards the unfortunate, and even the love of strangers. In short he employed means to support his laws, which an impostor would never have adopted.

Q. What are those means?

A. He commanded the Hebrews to go three times a year to the place where the tabernacle was to be built, there to celebrate by feasts the greatest benefits of the Supreme Being; and he forbade them to sow their fields every seventh year, promising them that the sixth year should bring forth three times as much as the other years. Exod. xxxiv. 23, 24. Lev. xxv. 3, 4, 20, 21.

Q. Why could not an impostor have established these laws?

A. Because the first exposed the Hebrews, three times a year, to be ruined by their neighbours: and every seventh year, they were in danger of dying with hunger. God only was able to protect them from these misfortunes. An impostor could not promise himself the assistance of God; for
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the God of truth can never support deception.

Q. What is the third proof of the inspiration of Moses?

A. His miracles.

Q. What is a miracle?

A. It is an action above human power, performed for a design worthy of the Most High.

Q. What miracles did Moses perform?

A. He threw his rod before the king of Egypt and it became a serpent: he changed the river Nile into blood, and covered Egypt successively with frogs, insects and darkness: he caused all the first born of the Egyptians to be slain in one night: he parted the waters of the Red Sea, and caused his people to walk through it on dry ground; in short, he fed them forty years in the wilderness with manna, which fell from heaven every day, except the sabbath day.*

Q. How

* The catechist will observe, that if it is said in the book of Exodus, that the magicians imitated the three last of these miracles, the very nature of the things prove that this imitation was very weak and imperfect.

Since the Nile was in fact, already changed into blood, it could not be that river they metamorphosed;

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Q. How is it known that Moses performed all these miracles ?

A. By the testimony of the Jews, who could not be deceived in such facts.*

it was then a pond, or basin of water, to which they gave the colour of blood by some artifice.

Neither could they bring frogs upon the land which was already covered with them ; but they could easily, by means of a subterranean canal, make a few pass into some land that was free from the plague, such, for instance, as was the land of Goshen. In short, having pretended to be invested with miraculous power, they must have acquired the dexterity of mountebanks to support their credit ; thus, they might have concealed a serpent in the hollow of a stick, and cunningly take away the one as they threw out the other. Jugglers do more difficult things every day. If the magicians could have performed real miracles, they would have destroyed the frogs and restored the Nile to its purity : this they did not even attempt, and Moses did both.

* The catechist will observe, that it was impossible the Jews should not know whether they had seen the Nile changed into blood, and Egypt a prey to frogs, to hail, to insects, and three days darkness : whether there was a great cry in the land, because there was a corpse in every house : whether a pillar of fire gave them light in their flight out of Egypt : whether the sea opened to give them a free passage ; and afterwards closed on Pharaoh and his army : whether they had eaten manna, and whether the gift of that manna was suspended on the seventh day.

Q. But could not the Hebrews have pretended to believe these miracles, because they had a great respect for their own nation ?

A. No ; because with these miracles Moses relates all their crimes : and the more honour the first do them, the more do the last cover them with shame.

Q. Were the miracles of Moses performed for a design worthy of the Most High ?

A. Certainly, since they were performed to deliver an oppressed people, and to make them faithful to the true God and to virtue.

SECT. VI.

OF THE CREATION.

Q. Do the books of Moses only tell us of the laws which he gave the Jews, and the miracles which God wrought for them,

A. They tell us besides of the origin of all things, and the principal events in the history of mankind till his own time.

Q. What do they say of the origin of all things ?

A. That

A. That in the beginning God created the heavens and the earth. Gen. i. 1.

Q. When was the world created?

A. About four thousand years before the birth of Jesus Christ.

Q. How long was God in creating the world?

A. Six days.

Q. What did he create the first day?

A. He created the light, to distinguish the day from the night. Gen. i. 3, 4.

Q. What did he create the second day?

A. The firmament or the air, which surrounds the earth. Ver. 6, 7.

Q. What did he create the third day?

A. The earth and the seas, which he parted from each other; and all sorts of plants, trees and shrubs, which grew on the the earth with their seeds. Ver. 9—12.

Q. What did he create the fourth day?

A. The sun, the moon and stars to give light by day and by night, and to mark the times and seasons. Ver. 14—18.

Q. What did he create the fifth day?

A. Birds, fishes, insects and reptiles. Ver. 20—22.

Q. What did he create the sixth day?

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A. All

A. All sorts of beasts, and the first man.

Q. What did he do the seventh day.

A. He rested, or ceased to create; and sanctified that day, or consecrated it to his service.

Q. Could not God have created every thing in an instant?

A. Undoubtedly.

Q. Why then was he six days about it?

A. To instruct us in the order he observed in the creation, and to teach us by his example to work six days.

Q. How did God create all things?

A. By his word, that is to say, by an act of his will. "He spake and it was done; he commanded and it stood fast." Ps. xxxiii. 9.

Q. Who was the first man, and of what was his body formed?

A. Adam was the first man, and his body was formed of earth.

Q. How did God animate this body?

A. God breathed into him the breath of life, and man became a living soul.

Q. What distinguished man, above all, from other animals?

A. His being created in God's own image.

Q. Did

Q. Did this likeness respect his body or his soul?

A. His soul undoubtedly, since God is a spirit, and has no body.

Q. In what did this likeness of God in man consist?

A. In his soul being spiritual, or capable of knowledge; free, or capable of choosing; innocent, or inclined to virtue; immortal, or capable of an eternal existence; and, in short, in the dominion which God gave him over other animals.*

Q. Do you think that the dominion given to man over animals authorizes him to treat them with cruelty?

A. No; he would then be their tyrant and not their king: he should shew himself worthy of the pre-eminence he has obtained by his moderation; and all sensible beings have a right to our pity.

Q. Where was Adam put after he was created?

A. Adam was put into the garden of

* The catechist will take care to observe, that none of these qualities belong to the body.

Eden, which is called the terrestrial paradise, to dress and keep it. Gen. ii. 15.

Q. What was the garden of paradise ?

A. It was a beautiful place watered with rivers, and planted with all sorts of trees.

Q. What trees were there amongst others which are now no longer known ?

A. There was the tree of life, and the tree of knowledge of good and evil ; and God forbid Adam to eat of the fruit of the second.

Q. Why did God forbid him ?

A. To give him an opportunity of proving his obedience.

Q. Did God leave Adam alone in Eden ?

A. No ; he gave him " an help meet for him," who was Eve his Wife. Gen. ii. 18.

Q. How was she made ?

A. Out of one of Adam's ribs, which God took from him whilst he slept. Gen. ii. 21.

Q. What did Adam do when, on awaking, he saw her ?

A. He said, this is now " bone of my bones, and flesh of my flesh." Gen. ii. 23.

Q. What did he mean by that.

A. That having been taken from his
own

own body, she ought to be closely united to him.

Q. Why did God only create one man and one woman?

A. Because, if he had created several, the descendants of the one would have looked on the descendants of the other as strangers; whereas, having all one common father, they cannot cease, without blindness, to love each other like brothers.

SECT. VII.

OF ADAM'S SIN, OF THE WICKEDNESS OF HIS DESCENDANTS, AND OF THE DELUGE.

Q. Did Adam and Eve obey God's prohibition?

A. No; they both ate of the fruit of the tree of knowledge of good and evil.

Q. By whom were they enticed to this crime?

A. Adam was enticed to it by Eve, his wife, who had been seduced by the serpent, that is to say, by the devil.

Q. What do you mean by the devil, who seduced Eve in the form of a serpent?

D 5

A. I mean

A. I mean a fallen angel or evil spirit, an enemy to God and man.*

Q. How was Eve seduced ?

A. Eve was seduced by the two propensities, which have ever since been the most fatal to the virtues of men, sensuality and pride : she thought the fruit would be as agreeable to the taste, as it was to the eye, and gave credit to the promises of the evil spirit, that by eating it she would acquire divine knowledge. Gen. iii. 5, 6.

Q. Did not God punish the disobedience of our first parents ?

A. Yes ; they were driven from the terrestrial paradise, and from that time became subject to death.

Q. Did not God inflict a particular punishment on Adam ?

A. Yes ; God declared that he should no longer obtain from the earth, but by painful labour, those productions with which before it furnished him spontaneously.

Q. What was Eve's particular punishment ?

* The catechist will add, that scripture tells us, that before the creation of man several angels revolted against God. 2 Pet. ii. 4. Jude vi.

A. God

A. God declared to her that she should bring forth children with pain, and be subject to her husband.*

Q. What were the consequences of Adam's sin to his descendants?

A. All his descendants sinned like him, and like him became subject to death. "By one man sin entered into the world," saith St. Paul, "and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.

Q. What does Moses tell us of the lives of the first men?

A. That men lived to a much greater age then than they do now, even to more than nine hundred years.

Q. With what view may we presume that God granted them such long lives?

A. It is probable that God wished by this means to hasten the population of the earth, and the progress of agriculture and

* The catechist will add, that even in punishing them God shewed his goodness, and promised them a restorer, who should bruise the head of the serpent, or destroy the empire of the wicked spirit: and this restorer was Jesus Christ, who has opened to men the road to a paradise far superior to that of Eden.

the arts; and preserve more clearly among men the remembrance of the creation, and the great events which followed it: events, of which each patriarch was, as it were, a living record.

Q. What does Moses say of Adam's first children?

A. That his first two sons were Cain and Abel: Abel was a shepherd and Cain a tiller of the ground: that Abel offered of the firstlings of his flock to God, and Cain of the fruits of the earth, and that God received the sacrifice of the first favourably, but rejected that of Cain.

Q. What were the consequences?

A. Cain, enraged that God preferred Abel to him, fought a quarrel with his brother and killed him.*

Q. What does Moses tell us of the descendants of Cain?

A. That they were wicked like himself, and that from that time sin spread itself more and more in the world.

* The catechist may add all that the holy author has said of Cain. Gen. iv. 8—16.

Q. What

Q. What sons did God give Adam after the death of Abel ?

A. He gave him Seth whose family served God for some time.

Q. Who was the most illustrious patriarch descended from Seth ?

A. Enoch, of whom scripture saith that he walked with God, and God took him. Gen. v. 24.

Q. What was meant by that ?

A. That Enoch always conducted himself as if in the sight of God, and had nothing so much at heart as to please him; and to recompense him God took him alive into heaven, by which he taught the men of that time that there is a great reward for virtue after this life.

Q. What happened to the posterity of Seth after some time ?

A. They became corrupted by allying themselves in marriage with the impious race of Cain.

Q. What does this teach us ?

A. That the wicked succeed sooner in corrupting the good, than the good in correcting the wicked; and that, consequently, we cannot too carefully avoid all intimacy
with

with the last. " Evil communications corrupt good manners," saith St. Paul. 1 Cor. xv. 33.

Q. What did God do to stop this general corruption ?

A. He warned men by a just man called Noah, that he would bear with them no longer than a hundred and twenty years ; and that if they did not mend in that time, he would destroy them by water. Gen. vi. 3—7.

Q. Did men take advantage of this long delay to repent ?

A. No ; they braved the threats of God, despised the exhortations of Noah, and became more and more depraved, so that God sent a flood which destroyed them all.

Q. Did no one escape from this deluge ?

A. God preserved Noah and his family from it, because he was a good man.

Q. How was Noah preserved ?

A. He built, beforehand, by the order of God, an ark or a large vessel, three stories high, and went into it, a week before the flood, with his wife, his three sons and their three wives. Gen. vi. 14—18.

Q. What

Q. What else did God command him to take into the ark with him ?

A. He ordered him to take of every sort of clean animals, or such as were eaten, seven pairs, and two pairs of each sort of unclean animals, with provisions necessary for them. Gen. vi. 19, 20.

Q. How long did the flood last ?

A. All the earth and even the highest mountains were covered with water fifty days, and were only dry at the end of a year. God then commanded Noah to come out of the ark with his family. Gen. vii. 14—19.

Q. Was the remembrance of the deluge preserved only in scripture ?

A. It was preserved in ancient times among most nations.*

Q. When did the deluge happen ?

A. The deluge happened one thousand six hundred and fifty-six years after the creation of the world.

* The catechist will add, that there still remains a striking proof of it in the numerous, and vast beds of shells which are found on the tops of many mountains.

SECT. VIII.

OF THE TIME WHICH ELAPSED FROM THE
FLOOD TO THE TIME OF JACOB.

Q. What did Noah do after his deliverance?

A. He built an altar and offered sacrifices on it to God, as a mark of his gratitude.

Q. Did God receive them favourably?

A. Yes; the homage of a good man is always agreeable to him. God even assured Noah that he would never again send a flood upon the earth, and gave him the rainbow as a sign of it.

Q. Who were the sons of Noah who came out of the ark with him?

A. His three sons were Shem, Ham, and Japheth; from whom all nations are descended.

Q. What did they undertake to do some time after the deluge?

A. They undertook to build a city and
a very

a very high tower, which was afterwards called Babel, or Confusion.

Q. With what view did they undertake this ?

A. To acquire fame, and prevent their dispersion over the earth.

Q. Did God permit them to accomplish their design ?

A. No; God confounded and changed their language, so that not being able to understand each other, they were obliged to separate. Gen. xi. 7, 8.

Q. What change happened in religion after they were dispersed ?

A. It was then most men fell into idolatry.

Q. What did God do to support the true religion ?

A. God resolved to form a people who should be the preservers of it.

Q. Who were they ?

A. They were the Hebrews, afterward called the children of Israel or the Jews.

Q. Who was the father of this nation ?

A. Abraham, who lived in the city of Ur in Chaldea.

Q. What

Q. What order did he receive to this effect from the Supreme Being ?

A. God commanded him to quit his country, and to go into the land of Canaan, which he promised to give to his descendants.

Q. Had Abraham children at that time ?

A. No ; but God several times promised him a numerous posterity.

Q. At what time did God call Abraham ?

A. About four hundred and thirty years after the deluge.

Q. Who went with him into the land of Canaan ?

A. Lot his nephew.

Q. Who lived in that country then ?

A. That country was then inhabited by the descendants of Ham, the son of Noah, who were become very wicked.

Q. In what city of that country did Lot live ?

A. He settled at Sodom.

Q. What were the manners of the inhabitants of Sodom ?

A. The inhabitants of Sodom as well as those of the neighbouring cities, were plunged

plunged in every vice, and gave themselves up to the greatest excesses.

Q. Did God leave such depravity unpunished?

A. No; he destroyed these cities and all their territories with brimstone and fire. Gen. xix. 24, 25.

Q. Was Lot involved in the destruction of Sodom?

A. No; God sent two angels, who caused him to leave the city with his wife and his two daughters. Gen. xix. 15, 16.

Q. What happened to his wife as she was leaving it?

A. She looked behind her notwithstanding the angels had forbidden it, and was turned into a pillar of salt. Gen. xix. 26.

Q. Why was Lot preserved?

A. Because he was a good man: "For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds." 2 Pet. ii. 7, 8.

Q. Where did Lot's delivering angels stop before they went to Sodom?

A. They stopped to tell Abraham of God's decree against that city.

Q. What

Q. What did Abraham do when he heard it?

A. He prayed to God to forgive Sodom, and God promised him to do so, provided there were found ten just men in it. Gen. xviii. 17—32.

Q. What does this teach us?

A. Three important truths. First, That even in finding fault with the wicked, the just should interest themselves warmly for them. Secondly, That good people are the real bulwarks of states; in short, that God is much more inclined to pardon than to punish.

Q. What promise did the angels make Abraham.

A. They promised him that Sarah should have a son at the end of a year.

Q. Was this promise fulfilled?

A. Yes; Abraham, who was one hundred years old, and his wife ninety, had a son at the end of the year, whom they called Isaac.

Q. What did God command Abraham to do with Isaac some years after?

A. God commanded him to offer him as a burnt-offering.

Q. Why

Q. Why did God command Abraham to do this?

A. To prove his faith and his obedience.

A. Did Abraham's piety support this great trial?

A. Yes; he led his son to the place which God had mentioned to him, placed him on the altar, and was going to take away his life, when an angel from heaven called to him to stop, and assured him that his obedience was of great price in the sight of God. Gen. xxii. 1—18.*

Q. What could have given Abraham this confidence?

A. God's having promised him that he would bless all nations in the posterity of his son Isaac. Gen. xxi. 12.

Q. Which of Isaac's sons did God choose to fulfil this promise in?

A. Jacob, surnamed Israel.

* The catechist will add, that Abraham certainly either thought that God only meant to try his virtue and would prevent the sacrifice; or that if he permitted it, he would restore him his son by a miracle such as that by which he had first given him. Heb. xi. 19.

Q. How

Q. How many sons had Jacob?

A. Jacob had twelve sons, who were the heads of the twelve tribes of Israel.*

SECT. IX.

OF THE TIME THAT ELAPSED FROM
JACOB TO THE DEPARTURE OF THE
HEBREWS OUT OF EGYPT.

Q. Which of his sons did Jacob love best?

A. Joseph, whom his brothers sold through jealousy to a company of merchants, who carried him into Egypt.†

Q. What

* The catechist will observe that this is not quite exact: for though Joseph was the son of Jacob, no tribe bare his name; but Ephraim and Manasseh gave theirs to two tribes; and that of Levi having been dispersed amongst the others, is not reckoned with the twelve, which are those of Reuben, Simeon, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Benjamin, Ephraim and Manasseh.

† The catechist will say something here of Joseph's dreams and of his brothers' first project to kill him;
and

Q. What happened to Joseph in Egypt?

A. He was sold to a great lord, called Potiphar, who upon the false accusation of his wife, shut him up in a prison.

Q. Did he always remain in it?

A. No; having interpreted two of king Pharaoh's dreams, which no other person understood, the king, convinced that Joseph had received supernatural knowledge from God, made him governor over all Egypt.*

Q. Did Joseph never see his family again?

A. The famine which he had foretold being come, Jacob sent his ten eldest sons to buy corn in Egypt, who, not being able to obtain any without Joseph's permission, asked it of him without knowing him, but were known by him.†

Q. How did Joseph behave to them?

and will observe above all how much we ought to guard ourselves against jealousy, which torments those who feel it and may make them commit the blackest crimes.

* The catechist will give some account of those dreams.

† The catechist will add, that this happened at least twenty years after they had sold him.

A. He

A. He tried them several ways before he restored them his confidence; but the moment he saw them worthy of it, he gave them back all his affection, and loaded them with favours.*

Q. Had Jacob the pleasure of seeing Joseph again?

A. Yes; he came into Egypt with all his family; and Joseph settled them there in a very advantageous manner. Gen. xlv. and xlvii.

Q. In what state were the descendants of Jacob?

A. They multiplied exceedingly, and became very powerful after the death of Joseph. Exod. i. 7.

* The catechist will here relate the trial of the cup found in Benjamin's sack; the great grief his brothers discovered when they were about to lose him and the noble earnestness with which Judah begged of Joseph to accept him for a slave instead of Benjamin, "lest I see," said he, "the evil that shall come on my father." Gen. xlv. 34. Joseph's delicacy in sending away his servants when he discovered himself to his brothers, lest the confusion of the latter on finding who he was, should make the Egyptians suspect their crime; and the generosity with which he consoled them; how he kissed them and wept over them. Gen. xlv.

Q. Were

Q. Were they always happy in Egypt?

A. No; above a hundred years afterwards there arose up a king, who undertook to destroy them, and reduced them to slavery.

Q. Did God abandon the Israelites?

A. No; he raised up Moses to deliver them.*

Q. How did Moses succeed in delivering the Hebrews?

A. By the miracles which God performed by his ministry, of which the principal have already been related, and which at last obliged Pharaoh to permit the Hebrews to depart.

Q. What did God command the Israelites to do before they left Egypt?

A. God commanded them to kill a lamb, and to eat it with unleavened bread and bitter herbs, as a symbol of the melancholy life they had led in Egypt; and to sprinkle its blood on the doors of their

* The catechist will here relate the preservation of Moses, notwithstanding the king's edict, his education and divine calling. Exod. ii. 1. x. 3.

E

houses,

houses that the destroying angel might not enter there. Exod. xii.*

Q. Was this command obeyed afterwards?

A. Yes; God ordered the Hebrews to celebrate this feast every year.

Q. What was this feast called?

A. It was called the passover, because, in it they celebrated the memory of the pass-over of the destroying angel, and of the Jews leaving Egypt.

Q. How did they celebrate the passover?

A. They roasted a lamb, and ate it with unleavened bread and bitter herbs.

Q. What did they do after having celebrated the first passover?

A. They left Egypt that same night under the conduct of Moses.†

Q. Did

* The catechist will observe that it was the destroying angel that slew in one night all the first-born of Egypt.

† As the Jews have been reproached for not returning the vessels of gold and silver, which they had borrowed, the catechist will observe, that this retention was not a theft; First, Because the Jews had long worked for the Egyptians without wages; and not having it in their power to summon them before any tribunal, they

Q. Did not the king of Egypt repent of his having permitted the Hebrews to go ?

A. Yes ; and, in consequence of it, set off in pursuit of them with an army, and overtook them on the borders of the red sea. Exod. xiv.

Q. Did he oblige them to return to Egypt ?

A. No ; God parted the waters of the sea, and the Hebrews went over on dry ground.

Q. What happened to the king of Egypt ?

A. He followed the Hebrews into the sea, but as soon as they had reached the opposite shore, the suspended waters resumed their course, and Pharaoh was drowned with all his army.

Q. How much time elapsed from the vocation of Abraham to the going out of Egypt ?

A. Four hundred and thirty Years.

they had a right to pay themselves. Secondly, Because they left the lenders in return houses, fields, gardens, &c ; and, no doubt, many things too heavy to carry away.

SECT X.

FROM THE DEPARTURE OF THE ISRAELITES OUT OF EGYPT TO THE BUILDING OF SOLOMON'S TEMPLE.

Q. Which was the principal place where the Hebrews stopped after their great deliverance?

A. They stopped near a mountain of Arabia called Horeb, or Sinai. Exod xx.

Q. What rendered this place particularly remarkable?

A. The publication of the ten commandments, called the Decalogue, fifty days after the Hebrews left Egypt.

Q. Did God give the Israelites only these ten commandments?

A. He gave them also several other political, and moral and ceremonial laws.

Q. What do you mean by the political laws?

A. The political laws regulated the government of the Hebrews, and tended to maintain order among them.

Q. What

Q. What do you mean by the moral laws?

A. The moral laws were those which related to the manners of the Hebrews, or the duties which they had to fulfil towards God, their brethren and themselves.

Q. What were the ceremonial laws?

A. The ceremonial laws regulated the ceremonies of religion or the exterior acts of divine service; as the sacrifices, the oblations and feasts.*

Q. Did the Jews go immediately to the land of Canaan?

A. No; notwithstanding the numberless proofs they had of the protection of God, they were so corrupted by their slavery in Egypt, that they had not the courage to attack the Canaanites.

* The catechist will add, First, That the sacrifices were animals sacrificed to God, and burnt whole, or in part, on the altar. Secondly, That oblations were offerings made to God of the fruits of the earth, or cakes made of fine flour. Thirdly, That feasts were days consecrated to the celebration of the greatest benefits which the Hebrews had received from God. In short, that he gave them many ceremonial laws because they were a stupid people, and would soon have been disgusted with a plain, simple religion.

Q. Did not God punish this cowardice?

A. Yes; he declared to them, that they should all die in the wilderness, and that their children alone should possess the land of Canaan.

Q. How long were they in the wilderness?

A. Forty years.

Q. How did they live there?

A. God fed them with manna, which he sent them every day, except the sabbath day.

Q. Did Moses go with the Hebrews into the land of Canaan?

A. No; he died about the end of the forty years they had spent in the wilderness. Deut. xxxiv.

Q. Who succeeded Moses?

A. Joshua, who, with the assistance of God, vanquished the Canaanites and divided their country amongst the twelve tribes.*

Q. Which

* The catechist will observe on the destruction of the Canaanites, that they were immersed in the most infamous vices, and even sacrificed their children to their gods; and that when a people are arrived at this excess of depravity, their destruction is of service to their descendants

Q. Which were the principal tribes of the Jews ?

A. Those of Levi and Judah: the priests and the ministers of religion were all taken from the first; the second was the most powerful, and possessed, for a long time, the royal authority.

Q. Who governed the Jews after the death of Joshua ?

A. They were governed for more than three hundred years by judges, of whom the last was the prophet Samuel.

Q. What change then happened in the Jewish government ?

A. They wished to be governed by a king, and the first was Saul, whom Samuel established by the order of God. 1 Sam. viii. 7.

Q. Who succeeded Saul ?

A. The successor of Saul was David, whom scripture has honoured with the eminent title of "the man after God's own

scendants and neighbours, whom they would not have failed to corrupt; they are a rotten branch, which it is necessary to cut off to save the tree. Lev. xviii. 6—25. Deut. xx. 16—18.

heart." He was a prophet as well as a king, and composed most of the psalms.

Q. Did not David commit several sins ?

A. Yes ; in particular, he committed adultery with Bathsheba, and caused her husband Uriah to be killed ; which proves how much good people ought to be upon their guard and watch over their passions ; but he expiated these crimes by the most lively repentance.*

Q. Who succeeded David ?

A. David's successor was Solomon his son, who discovered much judgment and piety in the beginning of his reign.†

* The catechist will add, that many kings have been adulterers, and have shed innocent blood ; but that David is the only one that composed psalms to make his repentance public (See Ps. xxxii. and li.), as he is the only one we know of, who got up in the night to sing the praises of his Creator. Ps. cxix. 62.

The catechist may also mention the greatness of soul with which he twice spared the life of Saul who pursued him and had twice attempted to kill him with his own hand. 1 Sam. xviii. 11. xxiv. 3. xviii. 26.

† As proofs of this the catechist will mention his requesting wisdom of God, who had promised to give him whatever he should ask, and his judgment between two mothers who claimed the same child. 1 Kings iii. 5—9, 16—28.

Q. What

Q. What did Solomon do more remarkable?

A. He caused the temple at Jerusalem to be built with great magnificence, and composed some excellent works, amongst others, the Proverbs and Ecclesiastes.

Q. Did Solomon end his reign as gloriously as he began it?

A. No; he took strange women in his old age, who caused him to become an idolater, which brought on him divers judgments from God. 1 Kings xi.

Q. When was the temple of Jerusalem built?

A. Near five hundred years after the Hebrews left Egypt, and about a thousand years before the coming of Jesus Christ.

SECT. XI.

FROM SOLOMON'S TIME TO THE CAPTIVITY OF BABYLON.

Q. Who succeeded Solomon?

A. Rehoboam his son.

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Q. What

Q. What happened in the beginning of his reign ?

A. Ten tribes revolted against him, and he only reigned over two tribes.*

Q. How many kingdoms were then formed ?

A. Two : that of Judah and that of Israel.

Q. What tribes composed those kingdoms ?

A. The kingdom of Judah was composed of the tribes of Judah and Benjamin, who remained faithful to Rehoboam. The other ten tribes formed the kingdom of Israel.

Q. Who was the first king of these ten tribes ?

A. Jeroboam.

Q. What did Jeroboam do with regard to religion ?

A. Jeroboam caused two golden calves to be made, and placed them at the two ex-

* The catechist will add, that Solomon had loaded the Hebrews with taxes to gratify his luxury, which they requested his son to diminish ; that the old men advised him to grant their requests ; but that following the advice of the young flatterers of his court, he refused them with harshness.

tremities of his kingdom, to be worshipped under the names of the gods of Israel.

Q. Why did Jeroboam establish this idolatrous worship?

A. To prevent his subjects from going to Jerusalem during the time of the solemn feasts, lest they should return to the obedience of the kings of Judah.

Q. What were these feasts?

A. Those of the passover, pentecost and tabernacles.

Q. In remembrance of what were the two last celebrated?

A. The Jews celebrated the feast of pentecost in remembrance of the publication of the law given to their ancestors on mount Sinai, fifty days after their coming out of Egypt; and the feast of tabernacles in remembrance of the forty years they passed in the wilderness in tents.*

Q. Did the successors of Jeroboam preserve the idolatrous worship which he had established in his kingdom?

* The catechist will add, that at this time the Jews quitted their ordinary habitations, and lived for eight days in tents ornamented with leaves, which they erected in their court yards or on the tops of their houses.

A. Yes; and some even introduced that of false gods.

Q. What did God do to preserve the knowledge of himself amongst the Jews of the ten tribes?

A. God sent them prophets to rebuke them for their sins, and to draw them from idolatry.

Q. Who was the most remarkable of those prophets?

A. Elijah, famous for his great zeal, and who was taken up alive into heaven in a chariot of fire, as a reward for his piety.*

Q. How long did the kingdom of Israel subsist?

A. It subsisted near two hundred and fifty years, and was destroyed in the reign of Hosea.

Q. By whom was it destroyed?

A. By Shalmaneser king of Assyria, who

* The catechist will give some examples of the zeal of Elijah; such as his prayer that God would take him out of the world, that he might no longer be a witness to the idolatry of the Jews; and the courage with which he went and told king Ahab of the sentence God had pronounced against him, for his having caused Naboth to be put to death, that he might take possession of his vineyard. 1 Kings xix. 4—10. xxi. 20—24.

took Samaria the capital of the kingdom of Israel, and transported the ten tribes into Assyria, from whence they were afterwards dispersed into divers countries. 2 Kings xviii.

Q. Did the Israelites of the ten tribes return to their own country ?

A. A few only returned, and most of them remained dispersed.

Q. How long did the kingdom of Judah subsist after the fall of that of Israel ?

A. It subsisted a hundred and thirty years after it, having the city of Jerusalem for its capital.

Q. Was not the true God worshipped at Jerusalem ?

A. Yes ; the true God was worshipped in the temple of Solomon ; but this did not prevent some impious kings from introducing idolatry.

Q. Did not God also send prophets into the kingdom of Judah ?

A. Yes ; God raised up several prophets in Judah, as Isaiah, Jeremiah, Hosea, and Micah.

Q. What did these prophets do ?

A. They preached with energy against the idolatry and vices of the Jews ; they proclaimed

proclaimed God's judgments against impenitent sinners; they foretold what was to happen, and, above all, the coming of an extraordinary prophet, whom they called the Messiah.

Q. Were there no pious kings in the kingdom of Judah?

A. The kingdom of Judah had some pious and zealous kings, who laboured with ardour to extirpate idolatry and reform their subjects.

Q. Did not the remonstrances of the prophets and the efforts of these pious kings bring back the Jews to their duty?

A. No; they persisted in all their sins, which caused God to chastise them several times by means of the neighbouring kings.

Q. By whom was the kingdom of Judah destroyed at last?

A. By Nebuchadnezzar king of Babylon, who took Jerusalem in the reign of Zedekiah; and burnt it with the temple. 2 Kings xxiv.

Q. How did Nebuchadnezzar treat the Jews?

A. He caused a great number to be put to death, and almost all those, whom the sword

sword had spared, he carried captive into Babylon.

Q. When did this event happen?

A. Jerusalem was destroyed by Nebuchadnezzar four hundred and twenty years after the temple had been built: and near six hundred years before the coming of Jesus Christ.

SECT. XII.

OF THE TIME WHICH ELAPSED FROM
THE CAPTIVITY OF BABYLON TO THE
COMING OF JESUS CHRIST.

Q. Did the Jews always remain in captivity in Babylon?

A. No; at the end of seventy years they were released, as Jeremiah had foretold;
“And this whole land shall be a desolation,
“and an astonishment; and these nations
“shall serve the king of Babylon seventy
“years. And it shall come to pass when
“seventy years are accomplished, that I
“will punish the king of Babylon, saith the
“Lord, and the Land of the Chaldeans.”
Jer. xxv. 11, 12.

Q. Had

Q. Had they prophets at that time?

A. Yes; they had two, Ezekiel and Daniel.

Q. What happened at the end of seventy years?

A. Cyrus, king of Persia, having taken Babylon, gave all the Jews leave to return to their own country, as Isaiah had prophesied. "Cyrus is my shepherd and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." "Isaiah xliv. 28.

Q. Under whose conduct did the Jews return to Judah?

A. Under the conduct of Zerubbabel, a prince of the blood royal, and of the family of David.

Q. What did the Jews do after their return?

A. They began to rebuild the city and the temple of Jerusalem.

Q. Were they not hindered in this work?

A. They were hindered by the Samaritans and the neighbouring nations, insomuch that the work was interrupted till the time of
of

of Darius, the son of Hyftaspes, king of Persia, who commanded it to be continued.*

Q. What prophets had the Jews at that time?

A. God sent them Haggai and Zechariah to encourage them to rebuild his temple, and re-establish his worship.

Q. Who caused the walls of Jerusalem to be rebuilt some years afterwards?

A. Nehemiah, whom king Artaxerxes sent to be governor in Jerusalem.

Q. What did Nehemiah do besides?

A. This wise and pious governor, with the assistance of Ezra the priest, re-established order and regularity in the city.

Q. What else did Ezra do?

A. He made the people acquainted with the law, and re-established worship in its purity.

Q. Under what princes did the Jews live after their return from Babylon?

* The catechist will add, that the Samaritans were idolaters, sent by Shalmaneser into the country of the ten tribes, but were afterwards converted to the true God, and even built him a temple on mount Gerazim, near Samaria; which made them jealous of that which the Jews were building at Jerusalem.

A. They

A. They were first subject to the kings of Persia, and afterwards to the kings of Syria, successors to Alexander the great.

Q. To what were they exposed under the dominion of the kings of Syria?

A. They were exposed to many persecutions, particularly during the reign of Antiochus surnamed the illustrious.

Q. What did king Antiochus do?

A. He pillaged and profaned the temple of Jerusalem, and caused divine service to cease in it for three years and a half: and made use of all sorts of cruelties to oblige the Jews to renounce their religion.

Q. What did the most zealous of the Jews do then?

A. Mattathias, and several others, united to defend their religion and their liberty.

Q. Did they succeed in their design?

A. Yes; Judas Maccabeus and Jonathan, both sons to Mattathias, defeated several of the king of Syria's armies, and re-established divine worship.

Q. Who governed the Jews afterwards?

A. They were governed for about a hundred years by the successors of Judas Maccabeus,

Maccabeus, called in history the Asmonean kings.

Q. What was the situation of the Jews after that?

A. The Jews fell under the power of the Romans.*

Q. What king did the Romans give the Jews?

A. Herod, the son of Antipater, an Idumean.

Q. What was the most memorable event in Herod's reign?

A. It was in the reign of Herod that Jesus Christ came into the world.

SECT. XIII.

OF FAITH IN JESUS CHRIST AND OF HIS BIRTH. THE PROPHECIES FULFILLED IN HIS PERSON, THE FIRST PROOF OF THE TRUTH OF CHRISTIANITY.

Q. What is the second article of the creed?

* The catechist may add, that this revolution was occasioned by two Asmonean princes, and brothers, who disputed for the sceptre, and lost it with their lives; this shews what misfortunes discord amongst brothers may produce.

A. "I believe

A. "I believe in Jesus Christ his only son, our Lord."

Q. What is the meaning of this article?

A. That Jesus Christ is by excellence the son of the Most High; and that to obtain the bliss of heaven, we must believe what he has said, and practise what he has commanded.

Q. What does scripture say of Jesus Christ?

A. It gives us the grandest and most sublime ideas of him. He is called in it, "the brightness of the glory of God, and the express image of his person;" and says that he was with God in the beginning of the world, which raises him infinitely above all the prophets. Heb. i. 3. John i. 1.

Q. But do you think that those who have not believed in him will be excluded from salvation?

A. No; God is too just to punish those for not believing in his Son, to whom he never was made known, if they have in other respects been good people; and scripture tells us, that "in every nation he that feareth God and worketh righteousness, is accepted with him." Acts x. 35.

Q. Whom

Q. Whom then will God punish for having rejected Jesus Christ?

A. Those who shall have rejected him from indifference for the truth, or that their vices might be more at liberty.*

Q. What proofs have you that Jesus Christ is the Son of God?

A. We have eight capital proofs. First, The accomplishment of the prophecies in his person. Secondly, The holiness of his life. Thirdly, The excellence of his doctrine. Fourthly, His miracles. Fifthly, His death. Sixthly his resurrection and ascension. Seventhly, The establishment of his religion in the world. And Eighthly, The dispersion of the Jews.

Q. What do you mean by the accomplishment of the prophecies in his person?

A. I mean that in Jesus Christ were united all the marks by which the Hebrew prophets had described the Messiah, and who fixed the time, the place, and the manner of

* The catechist will observe, that, if a people who should refuse a governor sent by their king, would, in so doing, be guilty of high treason; to reject the great Envoy of the Monarch of the universe, is a much more enormous crime.

his

his birth, and the family from which he would spring.*

Q. What prophet had more particularly marked the time of the birth of the Messiah?

A. Daniel, who had said that he would be born about the end of seventy weeks of years; which make four hundred and ninety years; and this is in effect the time that elapsed from him to the coming of Jesus Christ. Dan. ix. 24—27.†

Q. Where was Jesus Christ born?

A. He was born at Bethlehem as Micah had foretold: “But thou Bethlehem Ephra-
“tah, though thou be little among the thou-
“sands of Judah, yet out of thee shall he

* The catechist will add, that *Messiah* is the same in Hebrew as *Christ* is in Greek, that is to say, anointed; and that the prophets had described under this name an extraordinary legislator, whom God meant to send to men.

† The catechist will explain this answer, by saying that a week of years, in the prophetic style, made seven years; and that this way of reckoning was well known amongst the Jews; that consequently the expectation of the Messiah was very general in Judea about the time that Jesus was born, and it emboldened several impostors to assume falsely that title. Lev. xxv. 8.

“ come

“ come forth unto me, that is to be ruler in Israel.” Micah v. 2.

Q. Who was the mother of Jesus ?

A. The virgin Mary, betrothed to Joseph, who was a carpenter.

Q. Had this extraordinary birth been announced ?

A. Yes; the prophet Isaiah had said, “ Behold a virgin shall conceive and bear a son, and shall call his name Immanuel ?” which means God with us. Isaiah vii. 14.

Q. Of what tribe and family were Mary and Joseph ?

A. They were of the tribe of Judah and of the family of David, and consequently so was Jesus Christ too, according to the oracle of Isaiah; “ and there shall come “ forth a rod out of the stem of Jesse, and “ a branch shall grow out of his root, and “ the spirit of the Lord shall rest upon him.” Is. xi. 1, 2.*

Q. Was the birth of Jesus Christ accompanied with no remarkable event ?

A. It was illustrated by three great events.

* The catechist will observe that Jesse was the father of David.

Q. What

Q. What is the first ?

A. An angel shining with light told it to the shepherds of Bethlehem, and said, " Behold I bring you good tidings of great joy, which shall be to all people ; for unto you is born this day, in the city of David, a saviour which is Christ the Lord." Luke ii. 8—11.*

Q. What happened afterwards ?

A. The shepherds heard many angels singing, with the first, this hymn ; " Glory to God in the highest, and on earth peace, good-will towards men." Luke ii. 14.

Q. What is the second event which illustrated the birth of Jesus Christ ?

A. A venerable old man, called Simeon, being in the temple on the same day in which Mary presented the infant Jesus to the Lord, according to the law, took the child in his arms, and blessed God, saying, " Lord now lettest thou thy servant depart in peace according to thy word, for mine

* The catechist will here observe, that God has no respect for people's appearance, and rather honours humble and virtuous shepherds with the visit of his angels, than princes sullied with vices.

" eyes

“eyes have seen thy salvation.” Luke ii. 25—32.

Q. What is the third event by which the birth of Jesus Christ was illustrated?

A. The wise men of the East came and worshipped him at Bethlehem, and offered him gold, myrrh, and frankincense, which were the presents then offered to kings and Gods. Matt. ii. 1—11.*

Q. What does scripture say of the first years of Jesus Christ's life?

A. That he grew in wisdom and stature, and in favour with God and man; that at twelve years old he was found in the temple in the midst of the doctors both hearing and asking them questions, and that all who heard him were astonished at his wisdom and answers. Luke ii. 41—52.

Q. At what age did he enter on the functions of his ministry?

* The catechist will add, that Daniel having been for a long time one of the first ministers of the kings of Babylon and Persia, his prophecies must have been known to the wise men of that country, and that two heathen historians (Tacitus and Suetonius) relate that, in their time, the east was full of the report, that there would come a man out of Judea, who would give laws to the world.

F

A. At

A. At thirty years of age.

Q. Was there not a prophet sent to announce him to the Jews ?

A. Yes ; this prophet was John the Baptist, who was born six months before him, in an extraordinary manner. Luke i. 5—24, 57—80.*

Q. How was John Baptist sure that Jesus Christ was the Messiah ?

A. At the very moment that Jesus Christ came out of the waters of Jordan, where he caused John to baptize him, John saw the spirit of God descending like a dove and lighting upon Jesus, and heard a voice from heaven, saying, “ this is my beloved Son in whom I am well pleased.” Matt. iii. 13—17.

SECT. XIV.

OF THE HOLINESS OF JESUS CHRIST, OF THE EXCELLENCE OF HIS DOCTRINE, AND HIS MIRACLES, THE SECOND, THIRD, AND FOURTH PROOFS OF THE TRUTH OF CHRISTIANITY.

Q. What is the second proof of the divine mission of Jesus Christ ?

* The catechist will relate what there was extraordinary in the birth of John Baptist.

A. The

A. The holiness of his life.

Q. What do you mean by that?

A. That Jesus Christ, during his whole life, discovered so many eminent and uncommon virtues, that it would be ridiculous to take him for an impostor, and that we ought to believe that, on the contrary, he undoubtedly was what he called himself, that is, the Messiah and the Son of God.

Q. What are the principal virtues that distinguished the life of our Saviour?

A. An uncommon zeal for the glory of God; a great deal of charity, mildness and humility, and a perfect indifference for the world.

Q. How did he prove his zeal for God?

A. He employed the days in making him known to men, and frequently the nights in praying to him in the deserts: he drove out of the temple the merchants that profaned it, and said, "his meat was to do the will of his Father." Matt. xiv. 23. Mark i. 35. John ii. 14—17. iv. 34.

Q. How did he shew his charity?

A. He never ceased, during the whole course of his ministry, to practise and preach

it: "He went about doing good:" and though he had experienced many persecutions at Jerusalem, yet, on foreseeing the misfortunes with which it was about to be overwhelmed, he wept over it. Acts x. 38. Matt. ix. 36. Luke xix. 41—44.

Q. How did he shew his mildness?

A. In receiving with goodness all who addressed themselves to him, and generously forgiving all the outrages of his enemies. "When he was reviled, he reviled not again; "when he suffered he threatened not, but "committed himself to him who judgeth righteously." 1 Pet. ii. 23.

Q. How did he shew his humility and his indifference for the world?

A. By retiring to a mountain when several thousands of the Jews wished to make him king; and by constantly living in a poor and abject state. John vi. 10—15.*

Q. What

* The catechist will add, that all the vices of men proceeding from the value they set on the goods of the earth, it was necessary that the heavenly Teacher, who wished to teach them to prefer the riches of the soul, or virtue, to those transient goods, should have none
of

Q. What is the third proof of the mission of Jesus Christ?

A. The excellence of his doctrine.

Q. Explain this proof?

A. Jesus Christ is the only one who ever taught men all the truths they ought to believe, and all the virtues they ought to practise, in order to be saved, without any mixture of error.

Q. Is the religion of Jesus Christ superior to the Mosaic religion?

A. Yes; it has two great advantages over it.

Q. What is the first?

A. The Mosaic religion was only made for one nation; and that of Jesus Christ is, on the contrary, fit for men of all times and places.

Q. What is the second advantage of the Christian religion over the Mosaic?

A. The last offered to the Hebrews only earthly rewards; Jesus Christ, on the contrary, promises his disciples an eternal happiness

of them himself; for if he had preached disinterestedness in the midst of opulence and grandeur, his lessons would never have been attended with persuasion.

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after this life. "He hath brought life and immortality to light through the gospel."
2 Tim. i. 10.*

Q. What is the fourth proof of the mission of Jesus Christ?

A. His miracles.

Q. What miracles did he perform?

A. With a word he healed all sorts of diseases, and calmed tempests; he walked on the sea, fed thousands of people with a few loaves, and even raised the dead.

Q. How do you know that Jesus Christ performed these miracles?

A. By the testimony of his apostles.

Q. Is their testimony worthy of belief?

A. Yes; because the apostles have two qualities which render witnesses credible; they could not have been deceived in what they relate; and they could not have wished to deceive us.

* The catechist will add, that if Moses did not mention the life to come to the Jews, it was not because he was ignorant of it, but because they were too sensual and gross to be moved by such a motive; and to render them docile it was necessary to promise them numerous flocks and rich harvests; so we gain more from children by toys and sweetmeats than by promising them the happiness of heaven.

Q. How

Q. How do you know that the apostles could not have been deceived in their Master's miracles ?

A. Because they do not relate them from hearsay, but as having been eye-witnesses to them: " For we have not followed cunningly devised fables," saith St. Peter, " when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." And St. John likewise saith, " We declare unto you that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." 2 Pet. i. 16. 1 John i. 1.

Q. Prove that the apostles could not have wished to deceive us on the miracles of Jesus ?

A. We have two great proofs of it.

Q. What is the first ?

A. Candour shines in every page of the evangelical history. The apostles relate all their weaknesses, the little rivalry of their ambition, the cowardice with which they abandoned their Master and fled, as soon as Judas had seized him; the treachery of this

Judas; the apostasy of St. Peter, and the reproaches of Jesus on their slowness of belief, and their want of understanding. Matt. xiv. 28—30. xvi. 8, 9. xxi. 23. xvii. 14—17. xx. 20—24. xxvi. 47—56, 69—75.

Q. What is the second proof that the apostles could not have wished to deceive, by attributing miracles to Jesus which he had not performed?

A. Men only deceive for their own profit; and far from gaining any thing by publishing the miracles of Jesus Christ, the apostles brought on themselves violent persecutions, and died, at least, most of them, in confirming their deposition; and if we cannot believe witnesses, who have sealed their deposition with their blood, there are no longer any witnesses we can believe.*

Q. Did the Jews, who were the contemporaries of the apostles, disbelieve the miracles of Jesus Christ?

* The catechist will even observe that the evangelists did not content themselves with affirming that Jesus Christ performed miracles, but frequently mention the time, the place and the objects; which would have afforded a thousand ways to confound them, if they had published fables.

A. No;

A. No; his miracles were so public, that they dared not to deny them; but that they might not be obliged to acknowledge Jesus for the Messiah, they attributed them to the devil.

SECT. XV.

OF THE DEATH OF JESUS CHRIST, THE
FIFTH PROOF OF THE TRUTH OF
CHRISTIANITY.

Q. Did most of the Jews believe in Jesus Christ?

A. No; most of them, particularly the leading men amongst them, rejected him.

Q. Is it not astonishing that his virtues and his miracles could not induce the Jews to believe in him?

A. No; because they were extremely corrupted, and "men love darkness rather than light, when their deeds are evil." John iii. 19.*

Q. May

* As a proof of their corruption, the catechist will mention the deceitful oaths they made, by heaven, by the earth, by Jerusalem, &c. which taught the

Q. May we not give another reason for the Jews' rejection of Jesus Christ?

A. Yes; the Jews thought that the Messiah would be a temporal king, who would free them from the Roman yoke, and make them the most powerful people in the world; they therefore took a dislike to Jesus Christ because he only declared war against vice, commanded to render to Cæsar the things which were Cæsar's, and declared that God would call the Gentiles into his covenant. Matt. xxii. 21. xxi. 23—43.

Q. How far did the Jews carry their hatred to Jesus Christ?

A. So far as to request Pilate, who then governed Judea in the name of the emperor of Rome, to let him be put to death.

Q. Did Pilate grant their request?

A. Pilate, convinced of the innocence of Jesus, made some efforts to save him; but frightened at last by the furious cries and

Pharisees that a son might refuse to assist his father and mother, provided he would give the money to the priests with which he might have succoured the authors of his days: in short, the neglect of all decency which they shewed in making a crime of Jesus Christ's healing the sick on the sabbath day.

threats

threats of the Jews, he delivered Jesus to them to be crucified. John xviii. 33—40. xix. 1—16.*

Q. You have placed the death of Jesus Christ amongst the proofs of his divine mission, how does it serve to prove it?

A. Because Jesus Christ at his death shewed a greatness of soul and goodness, which a false prophet could never have had, and which was only possible to the Son of God.

Q. Relate some instances of it?

A. A false prophet finding himself in the power of his enemies, would have tried to soften them by acknowledging his imposture; but Jesus Christ, on the contrary, declared to the members of the great Sanhedrim, “that he was the Christ, and they
“should see him some time sitting on the
“right hand of power, and coming in the
“clouds from heaven.” He declared also to pilate, “that he was a king, that he came
“into the world to bear witness unto the

* The catechist will add, that the accusation which the Jews brought against him of being the enemy of Cæsar, if he spared Jesus Christ, intimidated him the more, as Tiberius was then emperor, a prince extremely jealous of his authority, and exceedingly suspicious and cruel.

“ truth, and that every one that was of the
“ truth heard his voice.” Matt. xxvi. 63,
64. John xviii. 37.

Q. Go on.

A. He comforted the women who accompanied him to the cross, watering his steps with their tears: he suffered in silence his cruel tortures and the outrages of the Jews: he promised heaven to the penitent thief who was crucified with him; recommended his mother to St. John, and even carried his goodness so far as to pray for his executioners: “ Father forgive them,” said he, “ for
“ they know not what they do.” Luke xxiii. 27, 28, 34—37, 42, 43. John xix. 26, 27.

Q. Could not Jesus have withdrawn himself from punishment, as he had received such great power from God?

A. Undoubtedly.

Q. Why did he not do it then?

A. For three principal reasons.

Q. What is the first?

A. Jesus Christ well knowing that his apostles and disciples would be often exposed to shed their blood in the cause of truth, wished to inspire them with courage by being himself the first martyr of his religion.

Q. What is the second?

A. The

A. The justice of God offended by the multiplied sins of men required a reparation; and Jesus Christ was willing to become the pure and spotless victim, who was to bear the punishment due to all those sins.

Q. Could not men have expiated themselves ?

A. No; because, all being guilty, none of them could by dying, have satisfied divine justice for their own sins.

Q. Cannot repentance expiate the sins of men ?

A. No; for repentance only pays the debt of that day on which we repent; but does not annihilate the past; and judges cause a murderer to be put to death, even when they do not doubt of his repentance.

Q. What is the third reason that induced Jesus Christ to submit to death ?

A. It is, that he was sure of rising again from the dead; and he knew that his resurrection would be a striking proof of his being the Son of God.

Q. Was the death of Jesus Christ accompanied by no extraordinary event ?

A. At the very instant in which he gave up the ghost, the sun was eclipsed, the earth shook,

shook from its foundation, the veil of the temple, which separated the place of the holy sanctuary, was rent from the top to the bottom, and some of the dead even rose. Mat. xxvii. 51.

Q. What effect had these surprising events?

A. The captain and the Roman soldiers who had crucified Jesus Christ, cried out with terror, "truly this was the Son of God," and the people returned smiting their breasts. Matt. xxvii. 54. Luke xxiii. 48.

SECT XVI.

OF THE RESURRECTION AND ASCENSION
OF JESUS CHRIST, THE SIXTH PROOF OF
THE TRUTH OF CHRISTIANITY.

Q. Had not Jesus Christ told the apostles beforehand of his resurrection?

A. Yes; he did it to prevent that dejection which his death might have brought upon them; "The son of man," he had said to them, "shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again." And the great men of the Jewish nation were well informed of it. Matt. xvii. 22, 23.

Q. What

Q. What did they do in consequence of it?

A. They begged of Pilate to let the sepulchre of Jesus Christ be guarded, "Lest," said they to him, "his disciples come by night, and steal him away, and say unto the people, he is risen from the dead." And pilate permitted them to place as many guards about it as they pleased. Matt. xxvii. 62—65.

Q. What happened afterwards?

A. On the Sunday morning, which, according to the manner of reckoning amongst the Jews, was accounted the third day after the death of Jesus Christ, the earth shook: an angel came down from heaven, and rolled away the stone which shut up the tomb of our Saviour; the guards fled in terror; and Jesus Christ rose from the dead. Matt. xxviii. 1—6.

Q. How do you know that Jesus Christ is risen from the dead?

A. By the testimony of his apostles, who saw him several times after his resurrection: who ate with him and had long conversations with him: who examined, touched and felt the marks of the nails in his feet and hands;

hands; and who, in short, far from gaining any thing by publishing this great event, brought on themselves, on the contrary, all sorts of outrages and evils.

Q. Would it have been a slight crime in the apostles to have falsely published the resurrection of their Master?

A. It would, on the contrary, have been one of the greatest crimes that could be committed, since they would, by so doing, have falsely accused their nation of putting the Messiah to death, and endeavoured to engage men to serve an impostor, as a prophet sent from God.*

Q. Can we suspect the apostles of so great a degree of villainy?

A. No; it is absurd and contradictory to suppose, that men who have re-established in the world, the empire of God and of virtue, could at the same time, calumniate their countrymen, preach an impostor as the Son of God, and not retract even at death.

* The catechist will observe, that if Jesus Christ had not risen from the dead, as he had foretold, that alone would have proved that he was not a true prophet, and that the Jews were right in putting him to death.

Q. Must

Q. Must not the apostles have been their own enemies to have falsely asserted the resurrection of their Master ?

A. Yes undoubtedly; since, if this resurrection had only been a fable, they would have rendered themselves unhappy in this world, to become still more so in the life to come, where God will severely punish all false witnesses and impostors.

Q. What did the guards depose who were placed about the tomb of Jesus ?

A. They accused the apostles of having carried away his corpse whilst they slept.

Q. Why do you believe the apostles rather than the guards ?

A. For three principal reasons.

Q. What is the first ?

A. Witnesses, who depose on what happened during their sleep, are unworthy of all belief: for when people are asleep, they can know nothing of what is doing about them.

Q. What is the second ?

A. It is incredible that the apostles who abandoned their Master when alive, through fear, should expose themselves to the swords of the Roman soldiers to possess his corpse.

Q. What

Q. What is the third reason that invalidates the testimony of the guards ?

A. It is incredible that the whole guard should have been asleep at the same time, and that they should even have slept so soundly, that the apostles could come near them, remove the great stone which closed the sepulchre, and take away the body of Jesus without awaking one of them.

Q. Did Jesus Christ appear only to the apostles after his resurrection ?

A. He appeared to many others, and St. Paul says that he was seen by more than five hundred persons at once. 1 Cor. xv. 6.

Q. Why did he not shew himself to his judges, and to all the inhabitants of Jerusalem ?

A. In the first place, we have no right to call God's conduct in question: in the second place, the dreadful use the Jews had made of Jesus Christ's first favours, rendered them unworthy of receiving any new ones. In short, people who were capable of attributing his miracles of humanity to the devil, would probably have found some other pre-
text

text to elude the proof of his return to life.*

Q. What ought we to conclude from the resurrection of Jesus?

A. It shews invincibly, that he was indeed the Son of God, since God, the friend of men and of truth, would never have recalled an impostor to life: St. Paul saith, that "Jesus Christ was declared to be the Son of God with power by the resurrection from the dead. Rom. i. 4.

Q. What more does it prove?

A. That we may depend on all the promises made us by Jesus Christ, particularly, our own resurrection. Christ, saith St. Paul, "is become the first fruits of them that slept;" and, "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 20—22.

Q. How long did Jesus remain on earth after his resurrection?

* The catechist will observe, that even criminals, justly condemned, no longer excite any thing but pity in worthy souls, whilst they undergo their sentence: but the Jews and their chiefs had, on the contrary, the ferocity to come and insult Jesus Christ on the cross, and to add bitter railleries to the agonies of his punishment.

A. He

A. He remained on earth forty days, that he might fully convince his apostles of that great event, and to give them several instructions.

Q. What happened afterwards?

A. He took his apostles to the Mount of Olives near Jerusalem, and as he blessed them a cloud received him, and he was taken up into heaven. Acts i. 9.

Q. Why did he go to heaven?

A. To enjoy there the glory that was destined for him, and to give his disciples a new token that they would one day be taken up like him.

Q. How does the creed express the glory of Jesus Christ in heaven?

A. It expresses it after the scripture, by saying that he sitteth on the right hand of God. Col. iii. 1.

Q. Must we take these words in a literal sense, as if God were really on a throne, and Jesus Christ seated at his right hand?

A. No; they only mean that Jesus Christ has received from God the highest degree of favour and glory, and supreme power over all creatures: "God hath highly exalted him," saith St. Paul, "and
" given

“given him a name which is above every
 “name; that at the name of Jesus every
 “knee should bow, of things in heaven,
 “and things in earth, and things under the
 “earth; and that every tongue should con-
 “fess, that Jesus Christ is Lord, to the
 “glory of God the Father.” Phil. ii. 9—11.

SECT. XVII.

OF THE HOLY GHOST, AND THE ESTABLISHMENT OF CHRISTIANITY, THE SEVENTH PROOF OF ITS TRUTH.

Q. What must we understand by the Holy Ghost?

A. We must understand God himself, considered as assisting men in working for their salvation.

Q. What then is believing in the Holy Ghost?

A. It is to believe that God will grant us all assistance necessary for our sanctification, provided we ask for it as we ought: “If ye then, being evil,” said Jesus Christ to the Jews, “know how to give good gifts
 “unto

“unto your children : how much more
“shall your heavenly Father give the Holy
“Spirit to them that ask him.” Luke xi. 13.

Q. Do we not distinguish two kinds of gifts of the Holy Ghost ?

A. Yes ; the one called common gifts, the other extraordinary gifts.

Q. What are the common gifts ?

A. The common gifts of the Holy Ghost, which God grants to all faithful people, are faith, patience, charity and piety ; and they are the most salutary.

Q. To whom have extraordinary gifts been granted ?

A. To the prophets under the old law, and to the apostles under the new.

Q. When did the apostles receive these gifts ?

A. They received them at Jerusalem on the day of pentecost, ten days after the ascension of their Master.

Q. What were the circumstances of this great event ?

A. The apostles were assembled to pray, when all at once there was heard a great noise in the air, “like a rushing mighty wind ;” and they saw at the same time flames
of

of fire in the shape of tongues, which sat upon each of them, and they were filled with the Holy Ghost. Acts ii. 1—4.

Q. What gifts did this Holy Spirit communicate to the apostles?

A. The gift of speaking strange languages, and of performing miracles: it taught them all the truths necessary for them to know, and in short armed them with an invincible courage to announce the gospel every where.

Q. How do you know that the apostles received these gifts?

A. By the establishment of the christian religion in the world.

Q. May not a false religion be established in the world?

A. Yes; when it flatters the passions, or when those who preach it employ force or gifts to make it to be received: it was thus that the false prophet Mahomet established his religion about six hundred years after Jesus Christ.

Q. Was the christian religion established by such means?

A. Far from being established by human means, it had, on the contrary, every possible

sible obstacle to combat; the prejudices of youth, the reigning corruption; the credit of the priests and the pride of emperors.

Q. How did the prejudices of youth oppose the establishment of christianity?

A. Because it was very difficult to engage men, to forsake the worship of those gods which they had been taught to adore from their infancy, to serve the only true God.

Q. Were all men idolaters at that time?

A. Many had sense enough to reject paganism; but only avoided idolatry to fall into impiety, and live without either God or religion. Most of them even joined in the public worship which they secretly ridiculed.

Q. How did the reigning corruption stop the progress of the gospel?

A. Because morality so perfect as that of Jesus Christ, could not but frighten many men who were plunged in vice.*

Q. Did

* The catechist will observe as proofs of the corruption which reigned at that time; First, that fathers and mothers had a right to expose, or make away with their children, if they found it inconvenient to bring them up. Secondly, That divorces and adultery were

Q. Did not the pagan religion repress the reigning vices ?

A. No ; because the gods, which it taught the people to worship, had themselves those vices.*

Q. Why did the Pagan priests oppose the gospel ?

A. Because the fall of idolatry would have been the means of their losing their revenues and their credit.†

so common, that they were no longer scandalous. Thirdly, That, in short, the favourite amusement of that dreadful time was for men, women and children to assist at the combats of the gladiators, where hundreds of men massacred each other with the sword.

* The catechist will add, that according to the ideas which the Pagans had of their gods, Mars was cruel, Mercury a cheat, Bacchus a drunkard, Juno implacable, Venus immodest, and the history of Jupiter the greatest of all, was nothing but a series of crimes ; so that had he existed, he would have deserved a scaffold rather than altars. It is evident that the priests of such gods would have preached mildness, mercy, temperance, justice and charity with a very bad grace ; and indeed instead of virtues they only required incense and sacrifices from their votaries.

† The catechist may here relate the story of the silversmith Demetrius, which proves how much avarice aided superstition. Acts xix. 23—40.

G

Q. Why

Q. Why were the emperors enemies to christianity ?

A. Because flattery had made gods of them, and the christians refused to worship them.

Q. Were the apostles able of themselves to triumph over all these obstacles ?

A. No; since they had neither birth, knowledge, credit, nor fortune; and far from having the power of obliging any one to hear them, they, as well as their disciples, experienced all sorts of outrages and persecutions from the Jews and idolaters.

Q. Did these persecutions prevent the establishment of christianity ?

A. No; it spread on the contrary into all parts of the known world with prodigious rapidity; and one must be voluntarily blind not to see in its progress, the complete proof of the gift of tongues and miracles, which the apostles had received.*

* The catechist may add the following words of an ancient father of the church; " that if twelve poor
" Jewish fishermen, such as the apostles, have converted
" the world without a miracle, that every conversion is
" the greatest of all miracles."

SECT. XVIII.

OF THE RUIN OF JERUSALEM AND THE
DISPERSION OF THE JEWS, THE EIGHTH
PROOF OF THE TRUTH OF CHRISTIA-
NITY.

Q. What is the last proof that Jesus Christ is the Son of God.

A. The terrible manner in which God punished the Jews for having rejected and crucified him.

Q. Had not Jesus Christ himself announced this punishment to the Jews?

A. Yes; St. Matthew and St. Luke relate that Jesus Christ foretold that "Jerusalem should be so entirely destroyed, that
"there should not be one stone upon another that should not be thrown down;
"that the Jews should fall by the edge of
"the sword, and be led away captive into
"all nations; that Jerusalem should be
"trodden down of the Gentiles, until the
"times of the Gentiles should be fulfilled;

“ and that all this would happen before the
“ generation in which he lived passed away.”

Matt. xxiv. 2—34. Luke xxi. 24.

Q. When did that great event happen ?

A. Thirty-seven years after the death of Jesus Christ, and consequently at a time when many of our Saviour's cotemporaries must have been still living.

Q. How did it happen ?

A. The Jews revolted against the emperor of Rome, who sent an army to subdue them.

Q. What was the fate of Jerusalem ?

A. Jerusalem was taken and razed to the ground by the Romans, after a siege in which eleven hundred thousand Jews lost their lives.

Q. What was the fate of the temple ?

A. The temple was burnt and reduced to ashes, notwithstanding all the efforts of the Roman general to prevent it.

Q. What became of the rest of the Jewish nation ?

A. Near a hundred thousand were taken and sold as slaves over all the earth.*

Q. Have

* The catechist will observe that all these things are attested by Josephus, by birth a Jew, and a witness of that
that

Q. Have the Jews been able to get the better of that ruin ?

A. No ; and they still remain in their dispersion, without succeeding in any of their frequent attempts to recover their ancient country ; and the bad success of those efforts has not been able to destroy them, nor engage them to mix with other nations.

Q. Is it not astonishing that a just and good God should still punish the Jews for a crime committed by their ancestors more than seventeen centuries ago ?

A. No ; because in continuing to reject Jesus Christ, the Jews approve of his punishment, and ratify the dreadful imprecation pronounced by their ancestors ; “ His blood be upon us and upon our children.” Matt. xxvii. 25.

Q. Has God cast off the Jews for ever ?

A. No ; St. Paul tells us that they will one day be converted, and that God will receive them again into his covenant : “ I

that deplorable war, of which he has left a recital. Young people might be made to read the twenty-sixth, thirty-first, and forty-fifth chapters in book sixth of the Jews' War against the Romans.

“ would not, brethren,” saith he, “ that ye
 “ should be ignorant of this mystery ; that
 “ blindness in part is happened unto Israel,
 “ until the fulness of the Gentiles be come
 “ in ; and so all Israel shall be saved.”
 Rom. xi. 25, 26.

Q. How should christians, in the mean
 time, conduct themselves towards the Jews ?

A. They should do all in their power to
 hasten so happy an event as their conver-
 sion ; that is to say, they should treat the
 Jews with equity and goodness, and strive
 to enlighten them.

SECT. XIX.

OF THE CHURCH, THE COMMUNION OF
 SAINTS, AND FORGIVENESS OF SINS.

Q. What is the church which the creed
 mentions.

A. The church is the assembly or* body
 of those who believe in Jesus Christ.

Q. Why is it called holy ?

A. Because its members are strictly
 obliged to labour to become holy ; and vir-
 tuous

tuous christians alone compose the true church.*

Q. Why is the church called catholic or universal.

A. Because it is composed of the faithful of all times, and all places, who believe in Jesus Christ.

Q. What is it to believe in the holy, catholic church?

A. It is to acknowledge that there is such a church, and that thus the promise made by Jesus Christ to establish his church has been accomplished.

Q. Are there not particular churches?

A. Yes; there are particular churches that have neither exactly the same faith nor the same worship; but all that acknowledge Jesus Christ only for their head form a part of the catholic church.

Q. Are all particular churches equally pure?

A. No; there are several whose belief

* The catechist will add, that as a coward is not a true soldier, though he wears the dress and bears the name of one; so neither is a wicked man a christian though he takes that title.

and worship are mixed with error and superstition.

Q. How may we know when a church is pure?

A. When it professes a doctrine agreeable to the gospel, and when its members serve God as he has commanded.

Q. Is it by these marks that the church of Rome would have us judge of the true church?

A. No; the true church, according to the Roman church, can only be that which is the most ancient, the most numerous, the most flourishing, and that which has always had bishops.*

Q. Are those marks certain?

A. No; since in the time of Jesus Christ the Pagan church was much more ancient, more numerous and flourishing than the Christian, and had always had priests.

Q. Does scripture say that the greatest number of men are always on the side of truth?

* The catechist will add, that the church of Rome is that which acknowledges the bishop of Rome, otherwise called the pope, for its head.

A. On

A. On the contrary it tells us, that in the time of Elijah there only remained of the ten tribes seven thousand men faithful to the true God ; and Jesus Christ called his church, the little flock. 1 Kings xix. 18. Luke xii. 32.

Q. Have all men a right to examine their religion before they believe it ?

A. They not only have this privilege, but would be extremely wrong not to avail themselves of it ; and it would be absurd if they made no use of their reason in their most important concern, that is to say, in religion.*

Q. What do sacred authors say of this ?

A. Convinced that error alone fears examination, and that truth can only gain by it, provided it is made with care, far from forbidding it, they recommend it : “ Judge ye of what I say,” saith St. Paul to the Corin-

* The catechist will add, that if christians are to follow the religion of their ancestors without examining it, the Mahometans, Pagans and Jews would be as right in following that of their fathers ; and men would no longer be better than a vile flock of sheep, who walk at random in the path beaten by preceding generations, and would have no more merit in following truth than error.

thians, "prove all things; hold fast that which is good," said he also to the Thessalonians. 1 Cor. x. 10—15. 1 Thes. v. 21.

Q. Is there no other sacred author who makes use of the same language?

A. St. John tells us likewise, "Try the spirits whether they are of God; because many false prophets are gone out into the world:" and St. Peter commands christians to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 John iv. 1. 1 Pet. iii. 15.

Q. But are not the scriptures too obscure to be understood by the people?

A. All that is necessary to salvation is revealed in the scriptures in the clearest manner; and it is blaspheming God to suppose that he has spoken to men without making himself understood.

Q. You think then that every body has a right to read the scriptures?

A. Yes; God formally commanded the Jews to read them; and Jesus Christ recommended them to "search the scriptures." Deut. vi. 6—9. John v. 39.

Q. Who is the head of the church?

A. Jesus

A. Jesus Christ : God gave him, saith St. Paul, "to be the head over all things to the church which is his body." Eph. i. 22, 23.

Q. Did not Jesus Christ appoint St. Peter and the Popes to govern it as his vicars ?

A. No ; St. Peter never took the title of vicar of Jesus Christ, nor did he ever fulfil the functions of it ; and St. Paul in the catalogue which he gives of the offices established by Jesus Christ in the church does not mention *that* ; though he ought to have mentioned it first, as the most important, if it had been established by Jesus Christ.

Q. Relate that catalogue of ecclesiastical offices instituted by Jesus Christ ?

A. "Jesus Christ," saith St. Paul, "gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, and for the work of the ministry. Eph. iv. 11, 12.

Q. What is the meaning of the following article of the creed, "I believe in the communion of saints ?"

A. That christians of all parts of the world form only one body, or one family, and ought, like good brothers, to share reciprocally the temporal or spiritual goods they possess.

Q. What example have we of this communion of saints in sacred history ?

A. We have that of the first christians of Jerusalem, who “ were of one heart and one soul.” Acts iv. 32.

Q. What is the meaning of that article of the creed where we say we believe in “ the forgiveness of sins ? ”

A. We declare in this, that we believe God will forgive men their faults when they do all in their power to deserve his mercy.

Q. In what does this forgiveness consist ?

A. In the first place, God does not punish us as our sins deserve ; secondly, in that he bestows upon us all the privileges of his children, and above all, a right to the kingdom of heaven.

Q. Does God forgive all sinners ?

A. No ; for that would encourage men to sin ; God only forgives those who repent and lead a better life.

SECT.

SECT. XX.

OF THE RESURRECTION.

Q. What is the meaning of this article of the creed, "I believe in the resurrection of the body?"

A. It means that our bodies, which, after our death, are laid in the earth, will come to life again at the last day.

Q. How do you know that the dead will rise?

A. By the promise of Jesus Christ and his resurrection. "The hour is coming," said he, "in the which all that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29.

Q. Is the resurrection possible?

A. It is certainly above human power;
but

but he who once animated our bodies can easily reanimate them.*

Q. Does nature offer us no emblem of our resurrection?

A. Yes; the silk-worm, at the end of a certain time, makes itself a tomb and dies in it; but in fifteen or twenty days is re-animated and becomes a butterfly.

Q. Who are those that will be raised from the dead?

A. All men without exception: "I have hope towards God," saith St. Paul, "that there will be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15.

Q. What becomes of the soul at our death?

A. As the soul is not material, reason

* The catechist will observe, notwithstanding, that it is little probable that man will rise from the dead with the visible and gross body he has here below; that it is more likely that he carries in himself the seed of another body infinitely more perfect, and more fit for the excellent life he is to lead after the resurrection: and that St. Paul confirms this opinion, by comparing our resurrection to that of a grain of wheat. It is not in effect the very grain we sow that takes root and shoots out into an ear, it is the seed it contains. 1 Cor. xv. 36, 37.

tells

tells us, that the death of the body cannot affect it; and scripture assures us also that
 “ the body shall return to the earth as it
 “ was, and the spirit shall return unto God
 “ that gave it.” Eccl. xii. 7.

Q. In what state then are good people until the resurrection?

A. Their souls are with the Lord in a state of peace and joy.

Q. How do you know this?

A. By the promise of Jesus Christ to the thief, who was converted on the cross;
 “ verily, I say unto thee, to-day shalt thou
 “ be with me in paradise.” Luke xxiii. 43.
 St. Paul also, said he, “ desired to depart and
 to be with Christ.” Phil. i. 23.

Q. What does St. John say of this?

A. That “ blessed are they which die in
 “ the Lord from henceforth; that they rest
 “ from their labours and their works do
 “ follow them.” Rev. xiv. 13.

Q. What is the meaning of these words?

A. That the faithful are happy immediately after their decease, because they are delivered from all the evils of this life; and enjoy the sweet remembrance of their good works and their virtues.

Q. Does

Q. Does the doctrine of the church of Rome agree with the sacred authors in this point ?

A. No; the church of Rome teaches, on the contrary, that the souls of the faithful go after death into a place between heaven and hell, which they call purgatory ; there to be purified by dreadful pain from the remainder of their corruption.

Q. What do you think of this opinion ?

A. That it has no foundation either in reason or in scripture, where even the word purgatory is not found, so that we must place it amongst those human doctrines which avarice and superstition have added to the gospel.*

* The catechist will observe, that the belief of purgatory is very useful to the Roman clergy, because it is believed at the same time that they can bring their souls out of this dreadful place, by saying masses for them, which bring in a vast deal of money.

SECT.

SECT. XXI.

OF THE LAST JUDGMENT, AND OF
ETERNAL LIFE.

Q. What great event will follow our resurrection ?

A. Our resurrection will be followed by the last judgment, which the creed announces by saying, that " Jesus Christ shall come from heaven to judge the quick and the dead."

Q. Why will Jesus Christ be the judge of them ?

A. Because he has given them laws, and it is natural that he should examine how each of them has observed them.

Q. What does scripture say of this ?

A. " For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

Q. Does not reason alone prove the necessity of such a judgment ?

A. Undoubtedly ;

A. Undoubtedly ; so far indeed from virtue having been always rewarded here below, and vice always punished, many good people, on the contrary, have been disgraced, stripped, imprisoned, and even put to death for their fidelity to the laws of the Most High ; whilst many wicked men have raised themselves by their very crimes to opulence and grandeur : now it is impossible that a holy, just and Almighty God should not make amends at last for this double disorder.*

Q. What do sacred authors say on this subject ?

A. It would be too tedious to relate all their declarations on this point ; but those of the New Testament, in particular, incessantly present to us the last judgment as the basis of religion, and the powerful motive

* The catechist will observe, that this truth is so plain, that the Pagans themselves, notwithstanding their darkness, had acknowledged it : and that one of the articles of their religion was, that the wicked should undergo the punishment of all their crimes in a place of torments, which they called Tartarus : and that good people should, on the contrary, spend delicious days in charming places, which they called the Elysian Fields.

which

which ought to turn us from vice and incline us to virtue.

Q. What does Solomon say of this?

A. Solomon saith, " Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know then that for all these things God will bring thee into judgment." Eccles. xi. 9.

Q. What saith St. Paul on this subject?

A. " God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31. See also Pf. l. Mal. iii. 5. 2 Pet. ii. 9. and James v. 1—9.

Q. What will be the circumstances of the last judgment?

A. Sacred writers inform us that Jesus Christ will come down from heaven, accompanied by celestial hosts, and will seat himself on a throne of glory; that an angel shall sound the heavenly trumpet; that at his voice the dead shall be raised; that the
earth

earth will be burnt with all that it contains ; and that all nations shall be assembled before the Lord to receive from him their sentence.* Matt. xxv. 31, 32. 1 Cor. xv 52. 2 Pet. iii. 10.

Q. By what law will men be judged ?

A. The Jews will be judged by the laws of Moses; the Christians by the gospel; and all other nations by the laws of nature, or the light of their consciences : “ As many,” saith St. Paul, “ as have sinned without “ law,” that is to say, without having known the revealed law, “ shall also perish “ without law ; and as many as have sinned “ in the law, shall be judged by the law.” Rom. ii. 12.

Q. Of what will men give an account ?

A. They will give an account of their

* The catechist may add, that the materials for burning the globe are already prepared : they are the salts, the minerals, the sulphur, and the oily and bituminous bodies, which are found in great abundance in the bowels of the earth, and whose partial commotion has already produced many volcanos, and those dreadful shakings of the earth, called earthquakes.

actions,

actions, their words, and their thoughts, of their sins of omission and commission.

Q. What do you mean by those sins?

A. To be guilty of a sin of omission is to neglect what God has prescribed; it is, for example, to neglect to assist the poor, though we have it in our power. A sin of commission is to allow ourselves what God has forbidden, such as theft and lying.

Q. Are sins of omission as serious as those of commission?

A. Undoubtedly, since man is as much obliged to do what God has commanded, as to avoid what he has forbidden; and a good tree is not that which bears no poisons, but that which produces good fruit.

Q. Will all good people be equally rewarded, and all the wicked equally punished?

A. No; God, according to his justice, will proportion very exactly the reward and the punishment to the virtues and faults of each mortal: "He that soweth sparingly," saith St. Paul, "shall reap sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6.

Q. Who

Q. Who will receive the most magnificent rewards ?

A. Those, who, having received more knowledge and more favours, have made the best use of them: "For whosoever hath," saith Jesus Christ to him, "shall be given, and he shall have more abundance." Matt. xiii. 12.

Q. Who are those that will be most severely punished ?

A. Those who have received more riches, power or talents and knowledge, and have made no use of them in serving either God or men. "For unto whomsoever much is given, of him shall much be required; and to whom there have been committed much, of him they will ask the more." Luke xii. 48.

Q. In what will the happiness of the righteous consist, mentioned in the creed under the name of life everlasting ?

A. They will inhabit a magnificent abode; they will know God and his works infinitely better than they did on earth: exempted from all evils, they will be united to each other and with the heavenly spirits
by

by the most tender and ardent love, and will enjoy together for ever and ever, the thousand ineffable pleasures, which God destines his well beloved.*

Q. In what will the pains of the wicked consist ?

A. The scriptures compare them to a " worm that dieth not, and a fire that is never quenched ;" which signifies, at least, that they will be torn by the remorse of their consciences, which will incessantly reproach them for neglecting their salvation, and for having lost it through their own fault. Mark ix. 44.†

Q. What effect ought the expectation of the last judgment have upon us ?

* The catechist will observe, that these blessings are so great that the poorest of mortals would be stupid, if he should renounce them, to become king over all the world.

† The catechist will observe, that there is no thought so dreadful to man as that of having had his fortune in his own hands and having let it escape : and that if the loss of a throne would cause bitter sorrow here below, the wicked will be far more highly grieved for having lost supreme happiness, compared to which earthly crowns are no more than childish toys.

A. It

A. It ought to induce us to conduct ourselves incessantly, as we shall wish to have done, when we are called to appear before the great judge. "I have hope towards God," saith St. Paul, "that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself to have always a conscience void of offence toward God and toward men." Acts xxiv. 15, 16.

PART II.

WHICH TREATS OF THE DUTIES OF RELIGION.

SECTION I.

OF THE LAWS OF GOD AND THE TIME FOR
OBSERVING THEM.

Q. YOU have said that God will judge us by the laws, which he has given us. What is a law?

A. A law is a rule of action, which a lawful superior has prescribed, and to which we ought to submit, upon pain of punishment.

Q. Is God our lawful superior?

A. Since he has given us every thing we possess, he has certainly a right to prescribe the use to which he would wish us to apply it.

H

Q. Should

Q. Should we not have been more happy, if God had not prescribed this law ?

A. No ; the laws of the Most High are, on the contrary, so many proofs of his great love for us.

Q. How do you prove this ?

A. Because the observation of his laws is adapted both to make us happy on earth, and to lead us to the happiness of heaven.

Q. Give some examples of it ?

A. Temperance preserves our health and strength ; labour procures us an honest sufficiency ; and justice and charity gain us the esteem and affection of our fellow-creatures.

Q. What effects would the laws of God produce among a people faithful in the observance of them ?

A. The great among them would be equitable, the rich liberal, the poor and lower sort laborious and resigned ; honesty would prevail in trade, and concord in families ; and life would be an anticipated paradise.

Q. What, on the contrary, is the condition of people who despise the laws of God ?

A. They are a prey to all the evils that follow

follow vice ; the great become oppressors, the rich cruel and ostentatious, the merchants fraudulent, the poor envious, idle and dishonest, and in short, all are at once vile and unhappy.

Q. You do not think then that God has given us laws from interested views, or to sell his favours dearly to us.

A. No ; God is so much above us, that we can neither give nor deprive him of any thing, but like a tender and enlightened Father, he wished to preserve us from vices, which would imbitter our days on earth, and render us incapable of tasting the happiness of heaven.

Q. What does scripture say of this ?

A. “ If thou sinnest, what doest thou against God ? Or if thy transgressions be multiplied, what doest thou unto him ? If thou be righteous, what givest thou him ? Or what receiveth he of thine hand ? Thy wickedness may hurt a man as *thou* art ; and thy righteousness may profit the *son* of man.” And David likewise observes, that our goodness cannot extend to God. Job xxxv. 6—8 Ps. xvi. 2.

H 2

Q. Why

Q. Why will the wicked be incapable of enjoying the happiness of heaven.

A. Because slanderous, proud, envious, revengeful and unjust people are necessarily each other's enemies, and their mutual hatred would make a hell of heaven itself.

Q. Can we not in youth neglect the laws of God, and put off the observance of them till we are old?

A. Four principal reasons prove that this conduct would be very ungrateful as well as very foolish.

Q. What is the first?

A. It would be very ungrateful to give the remainder of our lives to him who bestowed it all on us; and who means, after this life, to make us partakers of everlasting happiness.

Q. What is the second?

A. No one can be sure of living to be old, much less the wicked, whose very vices frequently kill them; intemperance and impurity, in particular, cause the premature death of a number of young people.

Q. What is the third reason?

A. Virtue is pleasant and easy when cultivated early; "for it is joy to the just to do
do

do judgment:" but it becomes very painful when long neglected, because it is extremely difficult to destroy bad habits. Prov. xxi. 15.

Q. What does scripture say on this head?

A. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccles. xii. 1.*

Q. What is the last reason to prove the folly of putting off conversion?

A. It is, that those, who have served God all their lives, will surely obtain a greater reward than those who only return to him in the decline of their days, and more through fear than love.†

* The catechist may observe, that it is almost impossible to repair old sins, since many of those whom we have stripped by our injustice, or corrupted by our conversation and example must necessarily be either dead or out of our reach.

† The catechist may add, that old converted sinners very seldom have it in their power to do much good, because luxury and intemperance have generally wasted their fortunes, deadened their activity, and enervated their talents.

SECT. II.

OF THE FIRST COMMANDMENT.

Q. Where do we find the laws of God?

A. We find them in the scriptures, and in our consciences, and we have an abridgment of them in the ten commandments.

Q. Could not our conscience or our reason instruct us in our duty without revelation?

A. Undoubtedly; and St. Paul says, that that which may be known of God, was known among the heathen, God manifested it unto them. Rom. i. 19.

Q. Why then did God reveal himself in a more particular manner by Jesus Christ and the apostles.

A. Because men had long ceased to consult their reason concerning religion, and had, by that means, fallen into the grossest idolatry and the most deplorable corruption.

Q. How is the decalogue divided?

A. It is divided into two tables, the first contains, in four commandments, our duty towards

towards God ; and the second, in six, our duty towards mankind.

Q. What is the first commandment ?

A. "I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage : thou shalt have none other gods but me."

Q. What is the meaning of this commandment ?

A. God, in this, forbids the Israelites to worship any other besides himself, who had delivered them out of the slavery in which they were in Egypt.

Q. Is there not a positive duty comprehended in this prohibition ?

A. Yes ; the Almighty commands the Jews to perform all the duties which men owe to their God and protector.

Q. What are those duties ?

A. The principal are, honour, fear, confidence, zeal and submission to the will of God.

Q. What is to honour God ?

A. It is to be penetrated with a profound veneration for him, and to shew it on all occasions, by our respect for his perfections,

and for all that relates to him, as his word and his temples.

Q. Why must we honour God?

A. Because God is without comparison, the greatest, the most holy, and the most august of beings; and by paying homage to him, we honour ourselves.

Q. Are there not two sorts of fear?

A. Yes; the one is a servile fear, and the other a filial fear.

Q. What is a servile fear?

A. That fear, which slaves have, of disobeying their master, lest they should be punished.

Q. What is filial fear?

A. It is that fear, which good children have, of disobeying their parents, from a dread of losing their love.

Q. Which of these two fears ought we to feel for God?

A. Good people only feel filial fear, which is the most agreeable to God.

Q. Why ought we to fear God?

A. Because we are always in his sight, and must give an account of all our actions.

Q. What is confidence in God?

A. It is the sweet persuasion that, provided

vided we fear God, he will bless our efforts to supply our wants.

Q. On what is this confidence founded?

A. On a belief that God is all-knowing, all-powerful, and loves us as his children.

Q. Can we have the same confidence in our earthly protectors?

A. No; because they are all inconstant and mortal; and may lose by a thousand accidents the means of serving us.

Q. What is zeal?

A. Zeal is an ardent desire that God may be known, served and obeyed by us and all men.

Q. Why ought we to have this desire?

A. Because the accomplishment of it would banish vice from society; and consequently make all mankind as well as ourselves more happy.

Q. What does zeal oblige us to do?

A. To contribute with all our might to enlighten all those who are unacquainted with God, and endeavour to bring back those who are walking in the paths of error.

Q. Should we not, upon particular, occasions, make use of violence to conduct men to truth?

H 5

A. No;

A. No; violence only makes hypocrites and not true believers. Our Saviour and the apostles never used it to gain disciples. St. James, on the contrary saith, "it is devilish," and assures us that the wisdom that is from above is peaceable and full of mercy. James iii. 14—17.

Q. What is submission to the will of God?

A. It consists in doing all that God has commanded, and avoiding all that he has forbidden; in suffering without murmuring the evils that happen to us, and in paying implicit submission to whatever the Supreme Being may think fit for us.

Q. Why should we thus submit to the will of God?

A. Because God never does any thing but what is just and useful, and knows much better than we do what is fittest for us.

Q. What example have we of this in scripture?

A. We have that of the high priest Eli, who answered Samuel, when he came instructed by God to tell him of the approaching death of his sons: "it is the Lord; let him do what seemeth him good." 1 Sam. iii. 18.

iii. 18. David, under great affliction, says likewise to God, "I became dumb and "opened not my mouth, for it was thy doing." Ps. xxxix. 9.

SECT. III.

OF THE SECOND COMMANDMENT.

Q. What is the second commandment?

A. "Thou shalt not make to thyself any graven image," &c. Exod. xx. 4—6.

Q. What does God forbid in this commandment?

A. God forbids us to make images to pay religious worship to them.

Q. Are christians allowed to pay religious worship to images?

A. No; man should prostrate himself before the God who has created him, and not before the works of his hands; and Jesus Christ tells us, "thou shalt worship "the Lord thy God, and him only shalt "thou serve." Matt. iv. 10.

Q. May we not adore the images of the Supreme Being?

H 6

A. As

A. As God is a spirit, it is neither permitted nor possible to represent him by any image. "To whom then will ye liken "God," saith Ifaiah, "or what likeness will "ye compare unto him?" If. xl. 18.

Q. What do you say of the images of creatures?

A. They are permitted provided we pay them no religious honours, and if they are not contrary to purity and piety.

Q. Are there not christians who violate this commandment?

A. Yes; the Roman Catholics adorn their churches with images of God and our Saviour, of the angels, saints, and the virgin Mary.

Q. What do they say to justify this custom?

A. They maintain that images instruct those who cannot read.

Q. What do you think of this justification?

A. Two principal reasons prove the weakness of it.

Q. What is the first?

A. God has given us his word and his ministers

ministers to instruct us, and these means are quite sufficient.

Q. What is your second reason against the use of images in divine service?

A. It is, because instead of considering them as simple representations, they pay them divers religious honours.

Q. What religious honours do the Roman Catholics pay to images?

A. They bow down to them; they kiss and kneel before them; they burn wax tapers before them; they carry them in procession; attribute miracles to them, and go in pilgrimage to them.

Q. What motives does God employ in the second commandment, to turn men from the worship of images?

A. He saith that he is "the Lord our God, a mighty and jealous God."

Q. What do these expressions mean?

A. That being the only true God, he will not suffer us to pay religious homage to any other.

Q. What is the meaning of the threat that follows, "that God will visit the sins of the fathers upon the children unto the third and fourth generation?"

A. It

A. It means, that if the Jews adored images, God would punish them so severely, that their children and grand-children would feel the effects of it.

Q. Can God, who is perfectly just, punish children for the sins of their fathers?

A. Three answers may be made to this question.

Q. What is the first?

A. It is impossible to punish fathers either in liberty, health, or fortune, without making their children suffer the effects of it.

Q. What is the second?

A. It is good for children themselves that their fathers should be punished for their crimes; because their impunity would encourage their descendants to follow their examples; whereas the punishment of the fathers may easily bring back the children to the right road.

Q. What example does sacred history offer of this?

A. The captivity of Babylon, so fatal to many innocent children, cured them and their descendants of the extreme propensity which the Hebrews had to idolatry.

Q. What is your third reason to prove that

that God can, without wounding his justice, involve children in the punishment of their fathers ?

A. God can, and certainly will, reward the children in another life for the evils they have undeservedly suffered here below.

Q. What is the meaning of that declaration of God, where he says, he will shew mercy unto thousands in them that love him and keep his commandments ?

A. It signifies that God will be so pleased with the attachment of the Jews to his service, that he will treat their most distant posterity with much more indulgence than he would otherwise have done.

Q. What ought we to infer from God's promise of punishing to the third and fourth generation, and shewing mercy unto thousands ?

A. We ought to think that God is much more magnificent in his rewards, than he is severe in his punishments. " His righteousness," said David, " standeth like the strong mountains, but his mercy reacheth unto the heavens," Ps. xxxvi. 5, 6.

SECT IV.

OF THE THIRD COMMANDMENT.

Q. What is the third commandment ?

A. "Thou shalt not take the name of
"the Lord thy God in vain, for the Lord
"will not hold him guiltless, that taketh
"his name in vain." Exod. xx. 7.

Q. What is swearing ?

A. It is calling God to witness what we
say, and submitting ourselves to his chastise-
ments, in case we do not speak truth,
or fail in our promises.

Q. Is swearing permitted ?

A. Yes, on solemn and important occa-
sions, and when the judges order it, to
oblige men to speak the truth and keep
their promises.

Q. What does reason say on this ?

A. Reason says, that an oath made on
such an occasion cannot be a crime, since it
is paying homage to the perfections of God.

Q. How can an oath be homage to the
perfections of God ?

A. Because

A. Because in making an oath, we acknowledge God to be the friend of truth and the enemy of falsehood : that he knows every thing, and can punish us if we swear falsely or violate our promises.

Q. What does scripture say of this ?

A. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Deut. vi. 13. And St. Paul says, that "an oath for confirmation is an end of all strife." Heb. vi. 16.

Q. What then mean these words of Jesus Christ, "swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil?"

A. Jesus Christ in these words condemns those oaths which the Jews made by heaven, by Jerusalem, their heads, and several other things, which many among them
thought

thought they could violate without crime, because God's name was not mentioned.

Q. What oaths are forbidden?

A. Perjury or false oaths; rash, unjust and vain oaths are forbidden.

Q. What is perjury?

A. We may be guilty of perjury three ways: when we affirm as a truth what we know to be false, or do not tell the whole truth; when we swear without intention of keeping our word and afterward fail in that promise.

Q. Is a false oath a great crime?

A. It is one of the greatest we can commit, since by it we defy the power of God, and labour to destroy among men that precious confidence, which forms at once the cement and sweets of society.

Q. What does scripture say of this?

A. It represents perjury as a sort of gangrene, which will grow and devour the fortune of those unhappy creatures, who give themselves up to it. "I will bring it forth," saith God, "and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house"

"house, and shall consume it, with the timber thereof and stones thereof." Zech.

v. 4.

Q. What is a rash oath?

A. It is that which we make without having well considered, whether what we affirm be true, or what we promise be just and in our power. Herod Antipas, for instance, made a rash oath, when he swore that he would grant to the daughter of Herodias whatever she should ask; because he could not be sure that she would only ask what was just. Matt. xiv. 6—12.

Q. What is an unjust oath?

A. We make an unjust oath; when we engage ourselves to do a bad action; such, for instance, was that of the forty Jews, who swore to each other, neither to eat nor drink, till they had killed St. Paul. Acts xxiii. 12, 13.

Q. Ought we to keep unjust oaths?

A. No; because we have never a right to violate the laws of God; we must ask his forgiveness for having promised, and take care not to increase our crime by performing our promise.

Q. What

Q. What example have we of this in sacred history ?

A. We have that of David, who, being violently insulted by Nabal, swore in his passion that he would destroy him and his family ; but was afterwards softened by Abigail, Nabal's wife, and he blessed her for having hindered him from shedding innocent blood. 1 Sam. xxv. 2—33.

Q. What do you mean by vain oaths ?

A. Those which are made without necessity on trifling occasions ; such as are used in common conversation.

Q. What do you think of these oaths ?

A. That they are very criminal ; because they shew little respect for the name of God ; and must often be perjuries ; since men frequently swear, without thinking of what they are saying.

Q. How may we correct ourselves of a habit of swearing ?

A. By reflecting often on the great respect which is due to the name of the Master of the universe ; by requesting our friends to tell us when we swear inadvertently, and by shunning all occasions which may lead us to swear ; such as gambling, drunkenness,

drunkenness, violent and quarrelsome people.

Q. What is the meaning of that threat in the third commandment, "the Lord will not hold him guiltless that taketh his name in vain?"

A. It signifies that God will surely and severely punish perjuries, and all those who have in any way profaned his holy name.

SECT. V.

OF THE FOURTH COMMANDMENT.

Q. What is the fourth commandment?

A. "Remember that thou keep holy the sabbath day," &c.

Q. Which was the day of rest consecrated to the Lord by the Jews?

A. It was the seventh day of the week, which they called sabbath or rest, and which we call Saturday.

Q. What did God command the Jews to do on that day?

A. He commanded them to sanctify that day by resting on it, and celebrating it as a holy day to his honour.

Q. Why

Q. Why did God desire that they should sanctify that day?

A. To preserve among them a remembrance of the creation of the world, and by that means keep them from idolatry.

Q. How could the remembrance of the creation of the world keep the Israelites from idolatry?

A. Because in remembering that one God created all things, they would naturally recollect that they ought to adore only him.

Q. What day have the christians consecrated to the service of God?

A. The first day of the week, which in the apostle's time was called Sunday, or the Lord's day.

Q. Why did the christians consecrate this day to public worship?

A. Because Jesus Christ rose from the dead on a Sunday; and his resurrection is an infallible proof of his divine mission, and of the solidity of their hopes.

Q. In what should Sunday be employed?

A. We should employ it in serving God in private, as well as publicly in the assembly of the church.

Q. What

Q. What worship does God require of us on that day ?

A. God requires above all the worship of the heart ; “ God is a spirit,” saith our Saviour, “ and they that worship him, must worship him in spirit and in truth.” John iv. 24.

Q. Ought we also to worship God publicly ?

A. Certainly, since God commanded it ; and it was always practised among the Jews, the apostles and the primitive christians.

Q. What are the chief parts of divine service ?

A. Adoration of the Supreme Being ; prayer to beg a continuation of his blessings ; reading and preaching of his word, and the celebration of the sacraments.

Q. What are the advantages of public worship ?

A. It affords us three principal ones.

Q. What is the first ?

A. It brings men together to give thanks to God in common, for the blessings they receive of him in common ; such as liberty, plenty and peace.

Q. What is the second ?

A. Public

A. Public worship serves to instruct the ignorant, and to remind men of the great truths and duties of religion, which we should soon forget in the tumult of worldly affairs, if there were not days, places, and ministers established to remind us of them.

Q. What is the third advantage which we derive from public worship?

A. It excites and maintains beneficence and love among men.

Q. How can it do this?

A. Because they are constantly exhorted to love and assist each other, as being all the children of the same heavenly Father, the redeemed of the same Saviour, and called to enjoy together the same happiness for ever and ever.

Q. What does scripture say of this?

A. It was certainly to encourage his disciples to pay their homage to God in common, that Jesus Christ said, "where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. And St. Paul likewise saith to the Hebrews even in a time of persecution, "not forsaking the assembling of ourselves together as the manner of some is." Heb. x. 25.

SECT.

SECT. VI.

OF THE FIRST TABLE OF THE LAW, OR LOVE OF GOD.

Q. Did not Jesus Christ include in one precept all our duty towards God ?

A. Yes ; he included it all in the following words ; “ Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.” Matt. xxii. 37.

Q. How can you prove that this precept comprehends all our duty towards God ?

A. When we sincerely love any one, we easily abstain from whatever displeases him ; and, on the contrary, perform with pleasure whatever can make us more agreeable to him.

Q. Why ought we to love God ?

A. Because he loves us with the utmost tenderness.

Q. What proofs have you of this tenderness ?

I

A. The

A. The excellent and numerous blessings which we have already received from God; and the still greater happiness which his goodness designs for us.

Q. What blessings have we already received from God?

A. Life; and all things that render it sweet and precious.

Q. Name the most remarkable of these blessings?

A. God has filled this world with all sorts of riches, and endowed us with talents to apply them to our use; in so much that we make the air, the earth and the sea to contribute to our wants and our pleasures.

Q. Has God only procured sensual pleasures for man?

A. No; he has still farther given him understanding to enable him to study his works, and in some measure to comprehend the nature and construction of them; to augment by the arts and sciences his commodities and enjoyments.

Q. Go on.

A. In short, God has made men capable of enjoying the delightful pleasures of friendship, compassion, beneficence and gratitude; which

which are both the greatest and most attainable of any others.

Q. You have said that God designs for us still greater happiness than he has yet bestowed; what is it?

A. The happiness of a world to come, that is to say, an eternal existence, which will be a constant succession of pleasures becoming continually more lively and ravishing.

Q. Is it a slight sin to be indifferent to a God, who has given us so many marks of his love?

A. It is, on the contrary, an enormous crime, and the height of ingratitude.

Q. How ought we to love God?

A. Our Saviour tells us to love him "with all our hearts, with all our souls and all our minds."

Q. What is the meaning of these expressions?

A. That God ought to occupy the first place in our hearts, and that we ought to love him with all the ardour of which we are capable.

Q. Why must we thus love God?

A. Because our love ought to be bound-

less for a being, whose perfections and beneficence are boundless.

Q. How do we know when we love God?

A. By four principal signs.

Q. What is the first?

A. He who loves God, delights in reading his word, in frequenting his temples and singing his praise. "I was glad," cried David, "when they said unto me, let us go into the house of the Lord." Ps. cxxii. 1.

Q. What is the second mark of our love to God?

A. The love of our neighbour; for when we love the father, we are interested in the fate of the children.

Q. What does scripture say of this?

A. "If a man say, I love God, and hateth his brother, he is a liar." 1 John iv. 20.

Q. What is the third sign of love for God?

A. A faint and moderate love for the things of this world; and to esteem the Benefactor infinitely above his benefits: for "if any man love the world, the love of the Father is not in him." 1 John ii. 15.

Q. What

Q. What is the last sign by which we know man's love for God?

A. Obedience to his holy laws; for nothing gives us pain, if it enables us to please those whom we ardently love: "for this is the love of God, that we keep his commandments." 1 John v. 3.

SECT. VII.

OF THE FIFTH COMMANDMENT.

Q. What is the fifth commandment?

A. "Honour thy father and thy mother," &c.

Q. To whom is this commandment addressed?

A. To all children of whatever age or rank they may be.

Q. What are the duties included in the honour due to fathers and mothers?

A. Respect, love, obedience, and assistance.

Q. In what does the respect which children owe to their parents consist?

A. In receiving with docility their instructions

structions and remonstrances; in concealing and bearing with their failings; and in shewing them, on all occasions, the utmost attention and deference.

Q. Why ought children to respect their parents?

A. Because their Fathers and mothers are their superiors in point of age, and knowledge, and by the authority which both divine and human laws give them; and, besides, a child honours himself by honouring the authors of his life; and by despising them makes himself despised.

Q. Does scripture offer us any example of the respect due to fathers and mothers?

A. Yes; it tells us that though Joseph was first minister to the king of Egypt, he prostrated himself to the ground before his father. Gen. xlviii. 12. And Solomon seeing his mother Bathsheba coming towards him, rose up to meet her and bowed himself before her, and made her sit at his right hand. 1 Kings ii. 19.

Q. Why ought children to love their fathers and mothers?

Q. Because fathers and mothers have a great affection for their children; gave them
life,

life, and still farther gave them maintenance and education ; that is to say, the precious means of becoming happy in this world, and of acquiring the happiness of heaven.

Q. How should children shew their love for their parents ?

A. By their eagerness to render them all the services in their power, and even by anticipating their requests. There are many attentions which considered separately are trifling, but which collectively contribute extremely to sweeten life ; and are above all of great price in the eyes of parents, who receive them from their children.

Q. What example have we of this filial love in scripture ?

A. We have that of Judah the son of Jacob, who entreated Joseph to make him his slave instead of Benjamin, “ that he might not see his father’s affliction.” Gen. xliv. 16—34.

Q. Why ought children to obey their parents ?

A. Because they are incapable of guiding themselves ; and their parents have more understanding and experience than they have. “ Children obey your parents in the

Lord," says St. Paul, "for this is right." Eph. vi. 1.

Q. What example have we of this obedience in the gospel?

A. We have that of our Saviour, who was subject unto Joseph and Mary, and was thus an example to children, until he became an example to men. Luke ii. 51.

Q. Ought children to obey their parents on all occasions?

A. If their parents command them to do evil, they ought not to obey them; but excuse themselves respectfully, and pay them other duties.

Q. Why should not children obey the criminal orders of their parents?

A. For the same reason that we ought to disobey even kings, if they gave such orders. The Almighty is our first father and our first king; and all men being his subjects, none of them can free the others from that obedience due to him. But we must consider well whether their orders be unjust before we refuse to obey them.

Q. What is the fourth duty which children owe their parents?

A. It

A. It is to console and assist them, when they are old, afflicted with sickness or want.

Q. Why should children assist their parents?

A. First, because they ought to love them, and love that consists only in words is hypocritical and false. Secondly, The assistance which children afford their parents is only a just return for the care and expence bestowed on them in their youth.

Q. What does St. Paul say of this?

A. He saith, that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. In short, this duty is so simple and so natural that it is observed among Pagans and even Barbarians.

Q. What is the meaning of that promise joined to the fifth commandment; "that thy days may be long in the land which the Lord thy God giveth thee?"

A. It means, that if the Jews honoured their fathers and mothers, God would grant them a long life in the land of Canaan.

Q. What does this promise teach us?

A. That the observance of this duty is

perfectly agreeable to God, since there was a particular blessing joined to it.

Q. What are the reciprocal duties of parents towards their children?

A. Their duties are to love them, to maintain them, and give them the means of getting an honest livelihood; to instruct them in religion; to form them to virtue; to give them good examples, and to pray for them. "Ye fathers," saith St. Paul, "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. vi. 4.

SECT. VIII.

OF THE DUTIES OF MEN TOWARDS EACH OTHER IN THEIR DIFFERENT STATIONS.

Q. Who ought we to honour besides our fathers and mothers?

A. We should honour our superiors; such as our princes, our magistrates, and our pastors and masters.

Q. What are our duties towards our princes and magistrates?

A. We

A. We ought to pay them taxes, and obey them in every thing that is just and lawful.

Q. What does scripture say of this ?

A. Jesus Christ tells us to "render unto Cæsar the things that are Cæsar's." Matt. xxii. 21. And St. Paul saith, "Let every soul be subject unto the higher powers ; " for there is no power but of God." Rom. xiii. 1.

Q. What are the duties of the chief men in states ?

A. They ought to respect the privileges of the people committed to their care, and do all in their power to make them good and happy ; being "the ministers of God for their good." Rom. xiii. 4.

Q. What is the duty of christians to their ministers ?

A. Christians should love and respect their ministers ; improve by their instructions, and provide for their necessities ; "obey them that have the rule over you," saith St. Paul, "and submit yourselves ; " for they watch for your souls, as they that "must give account." Heb. xiii. 17.

Q. What is the duty of ministers ?

A. They should “feed the flock of God,
“not for filthy lucre, but of a ready mind,
“neither as being lords over God’s heri-
“tage, but being ensamples to the flock.”

1 Pet. v. 2, 3.

Q. What are the reciprocal duties of husbands and wives?

A. Husbands and wives ought to love each other, and bear with each other’s faults; to be faithful to one another, and labour with all their might to make each other happy in this world, and to become worthy of the happiness of a world to come.

Q. How does St. Paul express the duties of married people?

A. “Husbands love your wives, even
“as Christ also loved the church: wives
“submit yourselves unto your own hus-
“bands as unto the Lord.” Eph. v. 22,
and 25.*

* The catechist may here observe, that if, according to the scriptures, the man is the chief of the woman, he ought not to be her tyrant; that Eve was created, not to be the slave of Adam, but an help resembling him; so that man ought to shew himself worthy of the rank he holds, by his equity. As the woman ought to strive by her gentleness and complacency to make her husband what he ought to be to her.

Q. What

Q. What is the duty of servants towards their masters ?

A. They should respect them, be faithful to them, and obey them with zeal in every thing that is just and reasonable :
 “ Let servants be obedient to their masters,
 “ and to please them well in all things ; not
 “ answering again, not purloining, but
 “ shewing all good fidelity.” Tit. ii. 9, 10.

Q. Have not masters also duties to fulfil with regard to their servants ?

A. Undoubtedly ; they ought to maintain them, and give them what wages they promised them, and not impose excessive tasks on them ; to avoid imperious and offensive expressions, and take care of their salvation.*

Q. What does scripture say of the duty of masters towards servants ?

* The catechist will observe upon this, that nothing is so delightful as to be beloved by all around us ; and that the love with which we inspire servants by kind behaviour, is, in a thousand ways, useful to masters themselves, and has saved the lives of many ; that even many Pagans have felt the justice of these duties, and it is a saying of one of their wise men, that “ we ought to consider servants as unfortunate friends.”

A. “ Masters

A. "Masters give unto your servants
"that which is just and equal, knowing
"that ye also have a master in heaven."
Col. iv. 1.

Q. What is the great rule that should
always be present in our minds, in order to
fulfil our duties to our superiors, our equals
and inferiors ?

A. The excellent rule which Jesus Christ
has given us : "As ye would that men
"should do to you, do ye also to them like-
"wise." Luke vi. 31.

Q. What did Jesus Christ mean by this ?

A. That we ought on all occasions to
behave to our fellow-creatures, as we would
wish them to behave to us, if they were in
our place and we in theirs.

SECT. IX.

OF THE SIXTH COMMANDMENT.

Q. What is the sixth commandment ?

A. "Thou shalt do no murder ?"

Q. Is it a great crime to take away a
person's life ?

A. It

A. It is one of the greatest crimes we can commit; because life is the first of temporal blessings; and by depriving our neighbour of it we may take from him the means of salvation; rob the state of a member; and plunge a family into mourning and distress.

Q. What does scripture say of this?

A. That "who so sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6.

Q. Are all those who kill, murderers?

A. No; there are three ways in which we may take away our neighbour's life without a crime. First, In a lawful war; secondly, in a just and necessary defence; and lastly, in the punishment ordered by the judges, or by God himself. Neither should we accuse those of murder, who inadvertently cause the death of any person. The life of man is so precious in the eyes of God, that to induce the Jews to take every possible precaution not to kill, even inadvertently, he condemned involuntary homicides to quit their country and live in a city of refuge till the death of the high priest.

Q. May we not, in great misfortunes, put an end to our own lives?

A. No;

A. No; this would be to fail very much in the submission and confidence which we owe to the Supreme Being, he knows better than we do what is fittest for us, and has a thousand ways to soften and remove all our afflictions, even when we think we have no resource, and the longer and the more painful our trials are, the more magnificently will he reward our patience in supporting them.

Q. What ought we to think of duels?

A. That they entirely overthrow both the laws of humanity and reason.

Q. How do they overthrow these laws?

A. Because the laws forbid men to judge themselves, and the duellist in contempt of these, is at once judge and executioner.*

Q. How are duels contrary to humanity?

A. Because humanity obliges us to be indulgent to other men, who are fallible as

* Men's self-love exaggerates greatly in their eyes the affronts they receive from their neighbours, and they would often take ample revenge if they had the liberty of doing it; it was therefore wise to deprive them of it and make them submit their quarrels to judges, who are strangers as well to the offended as the offender, and consequently more capable of judging equitably between them.

well as ourselves; and the duellist, far from being indulgent, is not even just, and does not proportion the chastisement to the offence.

Q. What are the offences that generally cause duels?

A. Perhaps giving the lie, or a box on the ear; which, however blameable, yet does not merit death.

Q. How are duels contrary to reason?

A. Because it is contrary to all reason that an offended man should expose himself to perish by the hand of the offender, and at the same time run the risk of depriving his family of its chief help and support.*

Q. But should not honour be dearer to us than life?

A. Undoubtedly, but true honour does not consist in being implacable and absurd, or in rebelling against the magistrates; but

* The gospel does not forbid us to demand, in the courts of justice, reparation for great offences; on the contrary it declares that the "prince beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 4.

in respecting the laws, reason and human blood.*

Q. What must we do to avoid murder ?

A. We must guard ourselves strongly against pride and passion, which deprive us of reason, aggravate greatly the offence we receive, and may carry us to the greatest excesses.

Q. What does scripture prescribe to us concerning this ?

A. "Let all men," saith St. James, "be slow to speak and slow to wrath ; for the wrath of man worketh not the righteousness of God." James i. 19, 20. St. Paul saith also to the Ephesians, "Be ye angry and sin not; let not the sun go down upon your wrath." Eph. iv. 26.

Q. What mean these words of St. Paul ?

* Our happiness depends on our own conduct and not on what others say of us : an upright, sober, and charitable man will remain such notwithstanding all the evil a calumniator may say of him ; as a white man will remain white though called a negro : a man guilty of criminal actions does not annihilate any by fighting a duel ; he only proves by it, that he has the courage to expose his life ; and that he has not the courage, infinitely more noble and uncommon, to own his faults and repair them.

A. They

A. They mean, that if there should arise in us emotions of anger (which we cannot always prevent) we ought to suppress them, and, above all, guard ourselves against the violent actions to which they prompt us.

SECT. X.

OF THE SEVENTH COMMANDMENT.

Q. What is the seventh commandment?

A. "Thou shalt not commit adultery."

Q. What does God forbid in this commandment?

A. God forbids in this, adultery, fornication, and every thing that is contrary to purity and chastity.

Q. What crime is there in adultery or impurity?

A. Impurity is contrary to modesty and natural virtue, and almost always ruins the happiness of those who give themselves up to it.*

* A thing is not bad because God has forbidden it; but God has forbidden it because it is bad.

Q. How

Q. How is impurity fatal to the happiness of mankind?

A. Because it generally ruins their health and fortunes, and even brings many to their graves.

Q. What does scripture say of it?

A. Solomon saith, that "the love of a bad woman brings many a man to a piece of bread;" and he compares him "that goes after her to an ox going to the slaughter, or a fool going to the correction of the stocks. Prov. vi. 26. vii. 22.

Q. How is impurity fatal to the female sex?

A. By loading them with a disgrace which imbitters their whole lives, and frequently leads them to misery and despair.

Q. Prove the crime of adultery?

A. Adultery is one of the greatest crimes we can commit; because it is a violation of the most solemn oath, and brings with it an infinite number of other evils; such as the bad education of children, hypocrisy, falsehoods, discord, and sometimes even revenge and rage.*

Q. What

* An immodest woman has lost the right of speaking of virtue before children; and the passion of Potiphar's

Q. What does the New Testament say of fornicators and adulterers ?

A. They are classed with the greatest sinners ; and St. Paul says, that “ our bodies are the temples of God, and that “ God will destroy those who defile them ; ” and that “ neither fornicators nor adulterers shall inherit his kingdom.” 1 Cor. iii. 16, 17. and vi. 9.

Q. What is the virtue opposed to impurity ?

A. Chastity.

Q. What are the means of preserving it ?

A. To think often that we are continually in the sight of God, to lead a sober and industrious life ; and to avoid every thing that serves to inflame the passions ; such as the reading of romances and plays, and frequenting the theatres.*

Q. What harm is there in indelicate conversations ?

Potiphar's wife for Joseph was the cause of his being imprisoned for several years, as that of Herod for Herodias caused the death of John the Baptist.

* There are both decent romances and plays ; but these are so few, that it is infinitely better to read none than to read too many.

A. They

A. They make us familiar with vice by destroying the horror with which it naturally inspires innocent minds; and the Almighty did not bestow on us the noble gift of speech to enable us to talk obscenely, but to praise his immortal perfections, and to instruct or console our fellow-creatures.

Q. What does scripture say of this?

A. "Let no corrupt communication proceed out of your mouth." Eph. iv. 29.

Q. From what faults in particular should the female sex guard themselves to preserve their purity?

A. From the love of dress, and a dissipated life.*

SECT. XI.

OF THE EIGHTH COMMANDMENT.

Q. What is the eighth commandment?

A. Thou shalt not steal?

Q. What does God forbid in this?

* True beauty is the beauty of the soul, because it is neither afraid of age nor sickness; and far from depositing it in the grave, we carry it with us into eternity.

A. He

A. He forbids us to take the goods of others by any means whatever.

Q. Prove the crime of theft or robbery.

A. Robbery is very criminal ; first, because it is very unjust to do to others what we would not like them to do to us ; secondly, men being brothers ought to assist and not plunder each other ; lastly, theft tends to the ruin of society, by making men averse to labour, by which it is enriched.

Q. How does robbery make men averse to labour ?

A. Because no man would work, if he did not expect to enjoy the fruits of his labour ; and if robbery were become common, this hope would be destroyed.

Q. What then ought the poor to do ?

A. They ought to endeavour to procure necessaries by honest industry ; and if they cannot, they ought to implore the assistance of their neighbours. “ Let him that stole,” saith St. Paul, “ steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” Eph. iv. 28.

Q. How many ways are there of taking our neighbour’s goods.

A. We

A. We may take them by force or by art.

Q. Who are those who take them by force?

A. Not only those, who are called thieves or robbers, but those also who make a bad use of their power or credit to strip their weak neighbours.

Q. What does scripture say of this?

A. "Rob not the poor, because he is poor, neither oppress the afflicted in the gate.* For the Lord will plead their cause, and spoil the soul of those that spoiled them." Prov. xxii. 22, 23.

Q. Who are they who take their neighbours goods by art?

A. Those who by fraudulent and secret means make an unjust profit, at their neighbour's expence, in buying and selling, and not fulfilling their engagements.

Q. How are men guilty of robbery in buying?

A. When they do not pay the price agreed on, or on the appointed time; when they lessen the known value of a thing, or

* The Jews held their courts of justice at the gates of the cities.

take advantage of the seller's misery to buy it at a low price.

Q. When are men guilty of robbery in selling?

A. When they sell one thing for another; or at an exorbitant price. When they cheat in weight, measure, or any other way.*

Q. In what way do tradesmen and servants become guilty of theft?

A. In not working or serving with good will, by not fulfilling their engagements, and by taking or keeping what does not belong to them.

Q. What is the duty of those who have injured their neighbours?

A. They should hasten to repair the injury as far as it is in their power, by restoring all they have taken; without which their sin will not be forgiven them.†

* The catechist may here mention those wretches, who steal money which is consecrated to pious or charitable purposes, and those monopolizers of provisions who starve the people to fill their purses.

† The catechist may add, that if the injured person is dead, the value of the theft should be restored to his heirs; and if they cannot be found, it should be given to the poor; so that it may, at any rate, get out of the hands of those who took it.

K

Q. Why

Q. Why cannot those who refuse to restore, what they have taken, be pardoned ?

A. Because such a refusal proves that they do not sincerely repent of their crime.*

Q. What difference is there between justice and equity ?

A. Justice consists in giving every man what is his due, or in letting him enjoy it: equity goes farther, and often obliges us to give up what belongs to ourselves.

Q. Is equity a duty ?

A. Yes; in cases where we can give up our own right without injuring ourselves much, humanity and religion frequently oblige us to it.

* The catechist will observe, that when we truly repent of a crime, we strive, as much as possible, to annihilate it, and use our utmost endeavours to replace things in the same state they were in before we became culpable; but to pretend to be sorry and still to keep the fruits of our crime, is a dreadful piece of hypocrisy.

SECT. XII.

OF THE NINTH COMMANDMENT.

Q. What is the ninth commandment ?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is bearing false witness against our neighbours ?

A. It is to accuse him before judges of having done or said things of which he is not guilty.

Q. Is false witness a great crime ?

A. False witness, as well as murder, adultery, and theft, is one of the greatest we can commit ; since by it we become guilty of perjury and expose our neighbours to the loss of their honour, their fortunes and their lives.

Q. Do we not sometimes bear a kind of false witness in common conversation ?

A. Yes ; and this false witness is called calumny.

Q. In what does calumny consist ?

A. It consists in saying things against our neighbours, which we know to be entirely or partly false.

Q. Prove that calumny is a crime ?

A. Calumny is very criminal ; first, because it is false ; and secondly, because it robs our neighbour of his reputation.*

Q. Why is it so difficult to repair a calumny ?

A. Because reports spread very rapidly, and were we even to contradict them, we could not undeceive all those, who had heard them, because they are, perhaps, no longer within our reach.

Q. What does scripture say of calumny ?

A. It mentions it among the seven things which are an abomination to the Lord. Prov. vi. 19.

Q. But if the evil we say of our neigh-

* The catechist may here observe, that the false witness exposes those whom he attacks to a quicker ruin, than the calumniator ; but he is at least a known enemy, and we may defend ourselves against him ; whereas the calumniator is a hidden enemy, who, like a cowardly assassin, strikes in the dark, and when our backs are turned.

bour be true, is there any crime in mentioning it ?

A. Undoubtedly ; for by that we fall into scandal.

Q. What is scandal ?

A. It is the discovering, without any necessity, the evil we know of our neighbour.

Q. Prove that scandal is a crime ?

A. Scandal is a crime because it is contrary to justice and charity.

Q. How is it contrary to justice ?

A. Because justice obliges us to treat others as we ourselves would wish to be treated ; and the evil speaker, on the contrary, exposes the foibles of his neighbours, though he would be very sorry to have his own made public.

Q. How is scandal contrary to charity ?

A. Because when we love our neighbours, far from divulging their faults, we strive to hide them even from ourselves.

Q. What are the sources of evil speaking ?

A. The principal sources of evil speaking are, envy, hatred, revenge and pride.*

Q. Does

* The catechist may add three more ; first, idleness, which drives people from home to tell from house to

Q. Does not scripture condemn evil speaking?

A. Yes; St. James saith, "speak not evil one of another." James iv. 11. And St. Paul declares, that "revilers shall not inherit the kingdom of heaven." 1 Cor. vi. 10.

Q. Do we sin in words, by false witness, evil speaking and flandering only?

A. We sin also in words, by lying, rash judgments, and flattery.

Q. What is lying?

A. It is telling as a truth what we know to be false; or as false, what we know to be true.

Q. What harm is there in lying?

A. In the first place the liar employs the talent of speech in deceiving men, when it was given us mutually to instruct each other.

house all they know or suspect: secondly, ignorance, which putting it out of their power to amuse themselves with useful things, reduces them to the necessity of speaking of every body: and thirdly, loquacity, which makes them talk at random, without thinking of what they say; so that to guard ourselves from evil speaking it is necessary to be employed, to be well informed, and to reflect before we speak.

Secondly,

Secondly, he banishes confidence from society; in short, he who lies when young, is in great danger of becoming, in a more advanced age, both a calumniator and a false witness.

Q. What is the virtue opposite to falsehood?

A. It is sincerity, or honesty. "Wherefore putting away lying, speak every man truth with his neighbour," saith St. Paul. Eph. iv. 25.

Q. What is rash judgment?

A. It is to condemn others without having well examined whether they have done the evil of which we accuse them.

Q. Why should we not judge in this manner?

A. Because appearances are often deceitful, and reports false.

Q. What does Jesus Christ say in this?

A. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Matt. vii. 1, 2.

Q. What is flattery?

A. It is praising a person for virtues which

which we know he has not ; or exculpating him from vices which he has.

Q. What harm is there in flattery ?

A. It feeds the pride of men, and prevents their growing better, and it is almost always a mean interest that induces people to lie in this way.

SECT. XIII.

OF THE TENTH COMMANDMENT.

Q. What is the tenth commandment ?

A. "Thou shalt not covet thy neighbour's house," &c.

Q. What harm is there in wishing for our neighbour's goods ?

A. In the first place, to be a good man, it is not sufficient to do no evil, it must not even be thought of; and secondly, covetousness is contrary to justice and charity, and to the gratitude which we owe the Almighty for his blessings.

Q. How is covetousness contrary to justice ?

A. Because

A. Because it generally induces us to make use of unfair means to obtain what we desire: thus king Ahab caused Naboth to be stoned as a blasphemer, that he might seize his vineyard. 1 Kings xxi. 1—16.*

Q. What does the apostle St. James say of it.

A. St. James saith, that “every man is “tempted when he is drawn away of his “own lust and enticed: then when lust hath “conceived, it bringeth forth sin.” James i. 14, 15.

Q. How is covetousness contrary to charity?

A. Because charity enables us to behold with pleasure the happiness of other people; and banishes cruel envy from our hearts: “Charity,” saith St. Paul, “envieth not;” and he tells us to “rejoice with them that do rejoice, and weep with them weep.” 1 Cor. xiii. 4. Rom. xii. 15.

* The catechist may relate the particulars of this instructive event; where the unhappy prince accumulated the most odious crimes to obtain his ends: subordination, false witness and murder. Nothing can better shew how much we ought to guard against covetousness.

K 5

Q. But

Q. But is it criminal to wish for another person's property, when we propose to ourselves to make a better use of it than he does?

A. Yes; for it is presumptuous to imagine that we should be more able to withstand the subtle poison of opulence and grandeur, than other men. The humble man always mistrusts himself, and thanks God for the things he withholds from him, as well as for the things he gives him.

Q. How is covetousness contrary to the gratitude which all men owe to God?

A. Because all men, having received from God the most valuable blessings, such as life and reason, and the promise of eternal happiness in heaven, cannot, without ingratitude, be insensible of his tender love for them.

Q. What is the great cause of covetousness?

A. The excessive value we have for the things of this world.

Q. What is the opinion of a christian with respect to these?

A. A christian attaches himself but slightly to a world in which he is not sure
of

of remaining one hour; and easily reconciles himself to live poor and obscure in it; because he knows that the more painful and secret his virtues have been, the more magnificent will be his reward.

Q. What does St. Paul say of this?

A. "Ye are dead," said he to the Colossians, "and your life is hid with Christ in God. But when Christ, who is your life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

SECT. XIV.

OF THE SUMMARY OF THE SECOND
TABLE OF THE LAW; OR OF THE
LOVE OF OUR NEIGHBOUR.

Q. What is the summary of the second table of the law?

A. "Thou shalt love thy neighbour as thyself." Matt. xxii. 39.*

* The catechist will observe, that all our duties are in effect contained in this lesson; since far from killing, robbing or calumniating those whom we love, we do them all the good in our power.

Q. Who is our neighbour ?

A. The Jews gave this name to those only of their own nation ; but Jesus Christ has taught us, by the parable of the Samaritan, that we ought to love and serve all men as our neighbours. Luke x. 37.*

Q. Can we love our neighbour as well as ourselves ?

A. We ought to strive constantly to arrive at this degree of perfection, and at least love our neighbour as sincerely as ourselves.

Q. Ought we to love all men equally ?

A. No ; because they are not all equally amiable ; and we are not under the same obligations to all : “ Do good to all men,” saith St. Paul, “ especially unto them who are of the household of faith.” Gal. vi. 10.

Q. What do these words teach us ?

A. That we should prefer the good to the wicked, and christians to infidels.

* The catechist may relate this parable, and conclude from it, that if we must imitate the Samaritan, who relieved a man of a different religion from his own, and of a nation who were the enemies of his, it is clear that we ought to love and assist all men without exception.

Q. Do

Q. Do we not owe a particular love to some persons?

A. Yes; we ought to love our relations, our friends, our disciples and countrymen more than those to whom we have not these relations.

Q. What particular sentiments do we owe our countrymen?

A. Jesus Christ in weeping over the approaching misfortunes of Jerusalem, at the time when he foretold that it would soon shed his blood upon the cross, taught us that we owe to our country a lively and tender love, which not even its wickedness should destroy; and which should make us ever ready to promote its welfare at the expence of our fortunes and our lives. Luke xix. 41.

Q. Is it possible to love our enemies?

A. Yes, we may, and ought to love them as the children of God and our brethren. "Love your enemies," saith our Saviour, "bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." Matt. v. 44.

Q. What does this love oblige us to do?

A. The

A. The love of our enemies does not oblige us to grant them our confidence; but makes us earnestly wish for the return of their affection, and strive to hasten it by doing them all the good we can.

Q. What do you call the universal benevolence of the christian towards his fellow-creatures?

A. It is called charity.

Q. Should this charity only produce empty sentiments and friendly expressions?

A. No; it ought above all to manifest itself by beneficent works: "Let us not love in word, neither in tongue, but indeed and in truth." 1 John iii. 18.*

Q. What good ought we to do to our neighbour?

A. We ought to do him all the good we can, for his body as well as his soul, and for this life as well as for that to come.

Q. What good ought we to do for his body and for this Life?

A. We ought to assist him when he is in want.

* The catechist may here shew how much superior christian charity is to that politeness, the honied language of which is often nothing more than hypocrisy.

Q. Does

Q. Does not the fulfilling of this duty afford great pleasure ?

A. Yes ; God has formed us in such a manner, that we suffer when we see others suffer, and find comfort in relieving them.

Q. What other reward has beneficence here below ?

A. It makes the unfortunate bless and love us ; a pleasure far superior to that of dazzling them with shew and ostentation.

Q. Is not the beneficent man very useful to society ?

A. He is certainly the support and ornament of it ; since by assisting the poor and enabling orphans to get an honest livelihood, he preserves and makes them useful to the state ; when, without his help, they might perhaps have perished with misery, or fallen into wickedness and despair.

Q. How does scripture mention beneficence ?

A. As a virtue of the highest importance, and there is none which it so often recommends.

Q. What does the Old Testament say of it ?

A. " If thy brother be waxen poor, and
" fallen

“ fallen in decay with thee, then thou shalt
 “ relieve him: yea, though he be a stranger,
 “ or a sojourner, that he may live with
 “ thee.” Lev. xxv. 35. And Solomon saith,
 “ he that hath pity upon the poor lendeth to
 “ the Lord; and that which he hath given
 “ will he pay him again.” Prov. xix. 17.

Q. What do we find on this subject in the New Testament?

A. “ To do good and to communicate
 “ forget not,” saith St. Paul, “ for with such
 “ sacrifices God is well pleased.” Heb. xiii.
 16. And Jesus Christ declares that he will
 reward as done to himself all the good done
 to the indigent; and will punish, on the con-
 trary, all those who have not assisted the
 poor, as if they had refused to succour him.
 Matt. xxv. 31—46.

Q. How ought we to exercise benefi-
 cence?

A. With goodness, with willingness, and
 as liberally as our circumstances will admit
 of: “ God loveth a cheerful giver,” saith
 St. Paul. And he exhorts the “ rich to be
 “ rich in good works, and ready to dis-
 “ tribute.” 2 Cor. ix. 7. 1 Tim. vi. 18.

SECT. XV.

OF THE SUMMARY OF THE SECOND TABLE
OF THE LAW, OR OF THE LOVE OF OUR
NEIGHBOURS.

Q. Cannot we give proofs of our love for our neighbour in any other way than by relieving his bodily wants ?

A. We may also prove it by striving to conduct him to eternal happiness ?

Q. How can we contribute to his obtaining eternal happiness ?

A. Chiefly by three ways ; by instruction, by brotherly correction, and by a good example.

Q. What do you mean by instruction ?

A. I mean that every person ought, according to his knowledge, to instruct his equals, his friends and inferiors in all their duties, and exhort them to observe them :
“ Let us consider one another to provoke unto love and to good works.” Heb. x. 24.

Q. What

Q. What do you mean by brotherly correction?

A. I mean that we ought to tell our neighbour of his faults and sins, and exhort him to mend.

Q. Why is this correction necessary?

A. Because self-love and ignorance frequently make us blind to our imperfections and faults, and we must know them before we can get the better of them.

Q. What does the scripture say to encourage us to the practice of this duty?

A. "That he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v. 20.

Q. How should we correct our neighbours?

A. With gentleness and modesty, and in such a manner as to shew that we feel ourselves far from being perfect.

Q. What does St. Paul say on this head?

A. "Rebuke not an elder, but entreat him as a father, and the young men as brethren; the elder women as mothers, the younger as sisters." 1 Tim. v. 1, 2.

Q. What

Q. What other means should we employ to lead men to piety ?

A. Chiefly a good example, without which our lessons will be useless: " Let your light so shine before men," saith our Saviour, " that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

Q. What is offence ?

A. We offend our neighbour when we say or do things which make him fall into sin, or have a bad opinion of us.*

Q. Does not offence greatly aggravate sin ?

A. Yes; because it emboldens men to do evil, and may by this means ruin their innocence and their salvation.†

Q. What

* The catechist may here observe, that swearing, injuries, ostentations, and all sins that are committed in the sight or knowledge of our neighbour, are offences.

† The catechist will observe three things on this: first, that men act more by imitation than reason, and rather do what they see others do, than examine whether they do what is right. Secondly, That the first step in the path of sin being always the most difficult, he who assists us in getting over it, endangers our virtue

Q. What does Jesus Christ say of offence?

A. "Whoso shall offend one of these "little ones," saith he "which believe in "me, it were better for him that a mill-stone were hanged about his neck, and "that he were drowned in the sea. Wo to "that man by whom offence cometh." Matt. xviii. 6, 7.

Q. To what else does the love of our neighbour oblige us?

A. To do every thing in our power to live in peace with him; and to re-establish it among those who are at variance.

Q. What do we find on this subject in scripture?

A. "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18. "Blessed are the peace makers; "for they shall be called the children of God." Matt. v. 9.

Q. Which is the way to live in peace with men?

tue for the rest of our life. Thirdly, That those whom we have corrupted by our bad example may have imitators too in their turn. So that it is impossible to say where the consequences of an offence may end.

A. There

A. There are two principal ways.

Q. What is the first?

A. It is to oblige our brethren on all occasions, and to avoid offending them, or at least to own our offences and repair them.

Q. What is the second?

A. To bear with their failings, and forgive their errors, as we wish God to forgive us.

Q. How can we re-establish peace among men?

A. By excusing as much as we can the injuries they have done each other, and reminding them how much we all stand in need of indulgence, by setting forth the inestimable advantages of peace, and the fatal effects of discord in time and eternity.

SECT. XVI.

OF LABOUR AND PATIENCE.

Q. You have spoken of our duties towards God and men, have we no others to fulfil?

A. Yes;

A. Yes ; we have yet several others to fulfil, which are called duties towards ourselves.*

Q. What are our duties towards ourselves ?

A. The principal are labour, patience, temperance and prayer.

Q. Does scripture impose labour on us as a duty ?

A. Yes; God told Adam that "he should eat bread in the sweat of his face," Gen. iii. 19. He also commanded the Jews to work six days in the week. Exod. xx 9. And St. Paul declares, that "if any would not work, neither should he eat." 2 Thes. iii. 10.

Q. Why should he not eat, who will not work ?

* The catechist may add, that, properly speaking, all duties, without exception, are duties towards ourselves, since there is no one, the observance of which is not necessary to our happiness ; but by these we mean, in particular, those duties of which we are the first objects ; thus a recluse in a desert island ought to work as well as if he were in the midst of society ; and be resigned in his misfortunes, and moderate in his pleasures.

A. Because

A. Because he does nothing for his neighbours, and has no right to partake of what their labour has procured them.*

Q. Should we not have been much happier, if God had dispensed with our working?

A. We should, on the contrary, have been subject to many evils from which labour protects us, and deprived of numberless blessings which it procures us.

Q. From what evils does labour protect us?

A. It protects us from sloth, the plague of many rich people; and preserves us from various diseases which idleness necessarily produces.

Q. What blessings does labour procure us?

A. It furnishes us with the necessaries of life, and often places us in affluence: it renders our pleasures more lively and delightful, and drives from us many temptations.

Q. How does labour drive temptations from us?

* The catechist will add, that the ancient Egyptians and the Athenians were so sensible of this truth, that they put to death any one who could not prove that he got an honest livelihood.

A. Because

A. Because that activity, which God has given us, not permitting us to remain idle, we are violently tempted to do evil, when we are not doing good ; hence idleness has been called the mother of vice.

Q. In what does patience consist ?

A. In suffering without murmuring the evils with which we are afflicted.

Q. Why must we suffer without murmuring ?

A. For four reasons.

Q. What is the first ?

A. In the first place, impatience only serves to aggravate our misfortunes ; to disgust our friends and those who serve us ; and it takes from us that liberty of mind which enables us to avail ourselves of the resources which may be left us ?

Q. What is the second motive to patience ?

A. Secondly, Afflictions are often necessary to diminish our pride and our excessive love for the things of this world : " It is good for me that I have been afflicted," said David to God, " before I went astray ; but now have I kept thy word." Ps. cxix. 67—71.

Q. What

Q. What is the third?

A. It is that uninterrupted prosperity is very apt to make us harsh and cruel; whereas misfortunes render us humane and compassionate.

Q. What is the last motive to patience?

A. Lastly, There is no merit in having confidence in God, when every thing succeeds to our wishes; but it shews a true faith to cry out with Job, in the midst of anguish, "though he slay me, yet will I trust in him." Job. xiii. 15.

Q. What ought we to do particularly, in the time of sickness?

A. We should dispose ourselves to live better, if we should recover our health, and to die well, in case it should please God to take us out of the world.

Q. How should we prepare ourselves to die well?

A. By carefully examining all our past conduct; by acknowledging and repairing the wrongs we have done our neighbours; by forgiving those who have offended us; and by imploring the mercy of God through the intercession of our Saviour.

SECT. XVII.

OF TEMPERANCE WITH REGARD TO
PLEASURES.

Q. What is temperance ?

A. Temperance consists in seeking moderately after pleasures, honours, and the things of this world ; and in enjoying them without excess, when we possess them.

Q. What is temperance with regard to the table called ?

A. It is called sobriety.

Q. How do we violate sobriety ?

A. By eating or drinking to excess ; or by seeking after delicacies in eating and drinking.

Q. What harm is there in eating with excess, or with too much delicacy ?

A. It produces three great evils.

Q. What is the first ?

A. We almost always bring on ourselves dreadful diseases, and often even death itself ;

self; hence it is said, that intemperance has killed more than the sword.

Q. Which is the second evil caused by this vice?

A. By greatly augmenting our wants, it reduces us to misery, if we are not rich, and puts it out of the power of the rich to assist the poor. The wicked rich man fared sumptuously every day, and left poor Lazarus to groan in misery at his gate without relief. Luke xvi. 19.

Q. Which is the last evil caused by intemperance?

A. It makes men neglect their souls; and renders the duties of religion and virtue unpleasant to them; so that they think of nothing but their senses and this life. "Take heed to yourselves," said Jesus Christ, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life." Luke xxi. 34.

Q. What do you think of drunkenness?

A. Drunkenness is an infamous vice, which makes brutes of men, and may carry them to the greatest excesses.

Q. What does scripture say of it?

A. "Who hath wo? who hath sorrow?
 "who hath contentions? who hath bab-
 "bling? who hath wounds without cause?"
 saith Solomon: "who hath redness of eyes?"
 "They that tarry long at the wine, they
 "that go to seek mixed wine." Prov.
 xxiii. 29, 30. And St. Paul also saith,
 that "drunkards shall not inherit the king-
 dom of God." 1 Cor. vi. 10.

Q. What do you think of play?

A. It is innocent, provided we play mo-
 derately and for amusement; and if we nei-
 ther lose much time nor money at it.

Q. What harm is there in playing high?

A. In the first place; the superfluity of
 the rich being the patrimony of the poor,
 they have no right to employ it in any
 other way than for their relief. Secondly,
 When we play high we are violently tempted
 to cheat, or to make use of unfair means to
 repair our losses.

Q. What do you think of public shews?

A. They might be useful, if they were
 represented in such a manner as to make
 vice hated and virtue beloved; but the way
 in which they are conducted makes it dan-
 gerous to frequent them.

Q. Whence

Q. Whence comes the danger ?

A. The theatres are the schools of luxury : we there hear soft and effeminate music ; and see dances which are calculated to awaken the passions ; and vice is often painted in beautiful colours, and virtue ridiculed.

SECT. XVIII.

OF TEMPERANCE WITH REGARD TO RICHES.

Q. In what does temperance with regard to riches consist ?

A. It consists in not wishing for them, and in enjoying them wisely when we possess them ; and in supporting poverty with patience, when we cannot by honest means be relieved from it.

Q. Why should we not wish for riches ?

A. For three principal reasons.

Q. What is the first ?

A. It is, in the first place, because they are not necessary to happiness ; our real

wants are food, raiment and lodging; and these we may easily procure without being rich.

Q. What is the second?

A. Secondly, The desire of riches easily prevails on us to commit crimes to acquire them. "The love of money is the root of all evil," saith St. Paul. 1 Tim. vi. 10.

Q. What is the third reason that ought to prevent our wishing for opulence?

A. It is, that, even supposing we had acquired it by honest means, it is very difficult to resist the temptation of employing it to gratify our sensuality and ostentation; and to guard ourselves, in particular, against the vanity it inspires.

Q. Has not poverty its particular temptations as well as riches?

A. Undoubtedly, and we should fear the one as well as the other, and aspire to an honest mediocrity, which will enable us rather to give than to ask relief.

Q. What does scripture say of this?

A. It has consecrated the prayer of a wise Israelite, called Agur, who said to God, "Give me neither poverty nor riches; feed me with food convenient for me,
" left

“ lest I be full and deny thee; and say, who
“ is the Lord? Or lest I be poor and steal,
“ and take the name of my God in vain.”

Prov. xxx. 8, 9.*

Q. How may the rich enjoy their opulence wisely?

A. By avoiding pride, intemperance and ostentation; and in treating the poor with that goodness and charity, which they would wish to meet with from the rich, should they themselves, (as it is possible) be reduced to poverty.

Q. What is the language of scripture on this subject?

A. Solomon saith, that “ whoso mocketh the poor reproacheth his Maker.” Prov. xvii. 5. And St. Paul, in writing to his disciple Timothy, saith, “ Charge them that “ are rich in this world, that they be not “ high minded, nor trust in uncertain riches, “ but that they be rich in good works.” 1 Tim. vi. 17, 18.

Q. How should the poor conduct themselves?

* The catechist may add, that the wisest among the Pagans have celebrated mediocrity, as the state most favourable to human virtue.

L 4

A. They

A. They should strive to supply their wants by labour and frugality ; and if these means are insufficient, implore the assistance of their brethren; pray for their benefactors, and suffer without murmuring, the inconveniences of their situation.

SECT. XIX.

OF TEMPERANCE WITH REGARD TO
HONOURS.

Q. In what does temperance with regard to honours consist ?

A. In seeking with moderation after distinctions and honours ; in striving to use them to the end for which they were instituted, and living in an humble and modest manner.

Q. Why should we not seek with ardour the honours of this world ?

A. Because they are imperfect blessings, which expose us to envy, and protect us neither from sickness nor death.

Q. How can we make use of honours
according

according to the end for which they were instituted?

A. In striving with all our might to advance the welfare and happiness of that state which conferred them on us.

Q. Which are the vices that prevent our using honours to this end?

A. Pride and avarice.

Q. What is pride?

A. It is having too good an opinion of ourselves, which makes us boast without reason, and despise other people: fond of ostentation and flattery, and unable to bear the least injury.

Q. When we are possessed of wealth, talents and titles, have we not a right to be proud?

A. No; because all these things are gifts from the Supreme Being; and should inspire us with gratitude and not with pride. "What hast thou," saith St. Paul, "that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it." 1 Cor. iv. 7.

Q. Do not great virtues give us a just title to pride?

A. No; because our virtues are always

imperfect; and the most holy may each day fall into the greatest faults: and in short, nobody would be saved if God judged us severely.

Q. What does scripture say of this?

A. "If thou, Lord, shouldest mark iniquities," cried David, "O Lord, who shall stand?" Pf. cxxx. 3. "Let him that thinketh he standeth, take heed lest he fall," saith likewise St. Paul. 1 Cor. x. 12.

Q. Is the injustice of pride the only reason why we should guard against it?

A. We should also guard against pride, because it leads to misery, by inspiring a taste for luxury; brings on us the hatred of others, and prevents our correcting our faults.

Q. What is luxury?

A. Luxury is a splendid and expensive way of living, which shews itself in the richness of clothes and furniture; in the number of servants; the sumptuousness of the table, and the elegance of houses and equipages.

Q. What harm is there in luxury?

A. It is, in the first place, ridiculous to ornament sumptuously a body, which is only dust;

dust ; and which must soon return to dust. We should dress with decency ; but the only ornament worthy of man is that of the soul ; that is to say, virtue.

Q. Go on.

A. Secondly, Luxury is a great evil, because it weakens the body and hardens the heart ; and in fact, brings on so many imaginary wants, that we cannot, notwithstanding our fortune, assist the needy.

Q. What other evil does luxury produce ?

A. In short, luxury excites amongst men an emulation for expence ; which, raising in them a thirst of gold, causes them to make use of every means to acquire it.*

Q. What does scripture say of luxury ?

A. Solomon saith, “ put not forth thyself in the presence of the king, and stand not in the place of great men.” Prov. xxv. 6. And St. Paul exhorts women to “ adorn themselves in modest apparel, with

* The catechist will observe, that though there are people who hoard for the sake of hoarding, their number is small compared with those who wish to get a great deal, that they may be able to spend a great deal.

“ shame-facedness and sobriety; not with
 “ broidered hair, or gold, or pearls, or
 “ costly array, but with good works.”

1 Tim. ii. 9, 10.

Q. You have said that pride will make people hate us; how does it produce this effect?

A. Because pride generally makes us despise and laugh at them.*

Q. How does pride hinder us from correcting ourselves?

A. Because it prevents the proud man from examining his own faults, or owning them, when he is told of them; and the first step towards the correcting of vice, is to be acquainted with it.

Q. What does scripture say of pride?

A. It tells us that amongst the seven things which are abominable to the Lord, the first of all is a proud look; and that “ God resisteth the proud:” also that “ who-

* The catechist may add, that the proud man would have no one praised nor spoken of but himself; in short, he wishes to be the sole object of the attention and admiration of the public: this makes him jealous and angry at all the good that is said of others, and they soon all join against him.

“soever exalteth himself shall be abased.”
 Prov. vi. 16, 17. James iv. 6. Matt.
 xxiii. 12.

Q. What is the virtue opposite to pride?

A. It is humility.

Q. In what does humility consist?

A. Humility consists in having a modest opinion of ourselves; in acknowledging our faults and blemishes; and not in thinking ourselves better than other people.

Q. Does scripture recommend this virtue?

A. Yes; Jesus Christ tells his disciples to “learn of him to be meek and lowly in heart.” Matt. xi. 29. And St. Peter saith to the young people, “submit yourselves unto the elder, and be clothed with humility.” 1 Pet. v. 5.

Q. What are the advantages of humility?

A. It has two principal advantages.

Q. What is the first?

A. Humility is the best means to make people just to our merits, indulgent to our failings, and favourable to our just pretensions.

Q. What is the second advantage of humility?

A. The

A. The humble man, convinced that he is not perfect, listens with gratitude and docility to the advice given him concerning his imperfections, and makes each day such a progress in virtue as will surely lead him to supreme happiness. St. James assures us that "God giveth grace to the humble." James iv. 6. And Solomon likewise saith, that "before honour is humility." Prov. xv. 33.

SECT. XX.

OF PRAYER.

Q. What is prayer?

A. It is the asking of God what we want.

Q. Does not God know our wants before we tell him of them?

A. Undoubtedly; but he requires us to invoke him, that we may know them ourselves, and that a sense of our dependence may make us fear and honour him.

Q. What do we find concerning this in the scriptures?

A. The scriptures are full of exhortations
to

to have recourse to God in all our wants.
 " Call upon me in the time of thy trouble,"
 saith God to man in the fiftieth psalm, " so
 " I will hear thee and thou shalt praise me."
 " Ask and it shall be given you," saith
 also, Jesus Christ, " seek and ye shall find,
 " knock and it shall be opened unto you."
 Matt. vii. 7.

Q. Does not the performance of this
 duty afford great pleasure ?

A. Nothing certainly can be more con-
 soling to man, than to be able to make
 known his wants to the Monarch of the
 universe, as to a father infinitely tender,
 sensible of all his troubles, and who has a
 thousand ways to deliver him out of them.

Q. Are not we too sinful to presume to
 address ourselves to God himself; and would
 it not be more modest to invoke the angels,
 the Virgin Mary and the saints ?

A. No; Jesus Christ commands us to
 " worship and serve God only." Matt. iv.
 10. And St. Paul saith to the Colossians,
 " let no man beguile you of your reward in
 " a voluntary humility and worshipping of
 " angels and not holding the head." Col. ii.
 18, 19.

Q. Who

Q. Who is the head to whom St. Paul would have christians attach themselves?

A. Jesus Christ the head of the Church and our only Mediator with God. "There is one God," saith St. Paul, "and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

Q. But do we not sometimes request the living faithful to pray for us, that we may obtain the favours we ask?

A. It is true; but we know that they hear us; whereas "the dead have no more a portion of "any thing that is under the sun." Eccles. ix. 6. And we do not bestow on the faithful that are on the earth any of those religious honours, which the Roman church pays to the saints.*

Q. Does God hear all men favourably?

A. No; that would neither be worthy of his wisdom nor justice: scripture tells us that "God heareth not sinners; but if any

* The catechist will observe that these honours consist not only in praying to them; but in building temples and celebrating festivals, to their glory; in kissing their relics, carrying their images or shrines in procession; and in attributing miracles to them.

“ man be a worshipper of God, and doeth
“ his will, him he heareth.” John ix. 31.

Q. How should we pray to be heard ?

A. In the first place ; we must either be good, or resolyed to become so ; secondly, we must pray with attention, with zeal, humility and faith.

Q. What is praying with attention ?

A. It is having our mind intent on the Supreme Being, and not thinking of other things.

Q. Why must we pray with attention ?

A. Because praying without attention is not praying ; but is, on the contrary, to be wanting in the profound respect which we owe to the Sovereign of the world, and shews that we have but little desire of obtaining what we ask.

Q. By what means can we keep our attention awake in praying ?

A. The principal are, to make our own prayers and avoid those of the memory, which are generally repeated mechanically ; secondly, to say short prayers that we may be thoroughly penetrated with the greatness of that God before whom we appear.

Q. What is praying with zeal ?

A. It

A. It is to wish with all our hearts to obtain what we ask of God: "the effectual
" fervent prayer of a righteous man availeth
" much." James v. 16.

Q. Why should we pray with fervour?

A. Because praying coldly and negligently shews that we only pray for form's sake, without feeling the value of God's favours, or having any great desire of obtaining them.

Q. Should we ask with the same ardour for every thing?

A. No; we should not ask for plenty and health, which are only useful in this life, with as much ardour, as for those virtues, which may add to our bliss in time, and procure us that of eternity. "Seek ye
" first the kingdom of God and his righteousness," saith our Saviour. Matt. vi. 33.

Q. Should we repeat our prayers?

A. Yes; the assistance of God is so necessary to us, and his favours are of so great value, that we should never cease to implore them: "be instant in prayer," saith St. Paul. Rom. xii. 12.

Q. What is praying with humility?

A. It is to humble ourselves deeply before

fore God, with a lively sense of his greatness and our own unworthiness.

Q. Why must we pray with humility ?

A. Because we appear before God like poor creatures, unable of ourselves to supply our wants, and like criminals who cry to him for pardon and mercy.

Q. What is praying with faith ?

A. It is praying with a firm belief that God will hear us.

Q. Can we always be sure of this ?

A. When we ask of God such favours as are conformable to his will, or necessary to our salvation, we are always sure of obtaining them. " This is the confidence " that we have in him, that if we ask any " thing according to his will he heareth us." 1 John v. 14. St. James also saith, " If " any of you lack wisdom, let him ask of " God that giveth to all men liberally and " upbraideth not, and it shall be given " him ; but let him ask in faith." James i. 5, 6.

Q. What confidence can we have of obtaining the temporal favours which we ask ?

A. We

A. We may be sure of obtaining them if they are really necessary for us.*

Q. Should we only pray for ourselves?

A. No; the christian includes in his prayers all mankind and even his enemies.

"I exhort that supplications, prayers and
"intercessions and giving of thanks be made
"for all men," saith St. Paul. Tim. ii. 1.

SECT. XXI.

OF THE FIRST PART OF THE LORD'S PRAYER.

Q. Did not Jesus Christ give a form of prayer?

A. Yes; and in consequence of his having given it, it is called the Lord's prayer.

Q. Repeat it?

A. Our Father which art in heaven, &c. &c.

Q. To whom is this prayer addressed?

* The catechist may observe, that men are blind in their desires, and pray for wealth and titles which would fill them with pride and vanity; and that in denying them, God acts like a wise father, who would refuse his son a sweet poison, or a sword with which he might hurt himself.

A. To

A. To our heavenly Father, that is to say, God.

Q. How is God our Father ?

A. Because he has given us life and a soul made in his own likeness ; because he provides for our wants in making the earth fruitful ; and he instructs us by our consciences, by his word, and his ministers ; because he bears with our faults a long time without *chastising* us ; and in short, because he designs for us perfect happiness in eternity.

Q. Why has Jesus Christ commanded us to say our Father and not my Father ?

A. To remind us that God is the father of all men, as well as ours ; and that we should love and respect them all as his children.

Q. How many petitions are there in the Lord's prayer ?

A. The Lord's prayer contains six petitions ; the three first of which respect the general good of mankind ; and the three last our own particular advantage.

Q. What is the first ?

A. "Hallowed be thy name."

Q. What

Q. What do you mean by the name of God ?

A. I mean God himself or his perfections.

Q. What is to hallow the name of God ?

A. It is to acknowledge and praise God as a being infinitely holy.

Q. What do we desire then when we say to God, " hallowed be thy name ? "

A. We desire that men, instead of paying homage to false gods, as the Pagans did, may no longer adore any other than the perfect being and the Saint of saints.

Q. What is the second petition in the Lord's prayer ?

A. " Thy kingdom come. "

Q. Can God for an instant cease to be the king of the universe ?

A. God always reigns over our bodies ; but as men are free, and often make bad use of their liberty, God does not always reign over their souls.

Q. When does God reign over the souls of men ?

A. When they have nothing so much at heart as to please him.

Q. Was this the case with those who lived in the time of Jesus Christ ?

A. Far from it ; for the greater part of them

them did not even think of God, and lived only for vice.*

Q. What means did God employ to re-establish his empire over them?

A. He sent Jesus Christ into the world, and filled the apostles with the gifts of the Holy Ghost, that they might go every where, and oppose idolatry and corruption.

Q. What then is the meaning of these words, "thy kingdom come?"

A. We desire by them that men may renounce their errors and vices; submit themselves entirely to God, and observe the laws of the holy gospel.

Q. Are we still required to say this prayer to God?

A. Yes; because there are still many idolaters on the earth; and even amongst christian nations there are a great many vicious and impious people.

Q. What is the third petition in the Lord's prayer?

A. "Thy will be done in earth, as it is in heaven."

* The catechist may repeat here what was said of the manners of the heathen in the seventeenth section of the first part.

Who

Q. What do these words mean?

A. In these words we pray to God to give his grace to all men, that they may obey his holy laws with that joy and zeal with which angels observe them.*

SECT. XXII.

OF THE SECOND PART OF THE LORD'S PRAYER.

Q. What is the fourth request in the Lord's Prayer?

A. "Give us this day our daily bread."

Q. Why did Jesus Christ desire us only to ask for bread?

* The catechist will add, first, that these celestial spirits are represented to us in scripture as flying to execute the commands of God. *Is. vi. 2—6. Dan. ix. 21.* Secondly, That this request may also comprehend our compliance or submission to God's dispensations with regard to us, and even the afflictions with which he may visit us, as Jesus Christ said to him at Gethsemane, "not as I will, but as thou wilt." *Matt. xxvi. 39.*

A. To

A. To teach us that we should be contented with what is necessary and not desire superfluities.*

Q. Should the rich ask God for their bread as well as the poor?

A. Undoubtedly; since it is God, who gives and deprives of wealth when he pleases; and who grants us life and health to enjoy it.

Q. Why did Jesus Christ desire us to say give us *this* day our daily bread?

A. He wished by this to oblige us to pray every day; and to teach us also, that being liable to die every hour, we should not be anxious about a time which we may never see.

* The catechist will here set forth the wisdom of this curb to our desires, by observing that nothing so much prevents our enjoying what we possess as the wishing for what we have not. Thus the man in easy circumstances wishes to be wealthy; the wealthy man wishes for great riches; the rich man wishes for titles; and the titled man would be a prince; the prince a king; and even kings frequently covet their neighbour's kingdoms. Thus they torment themselves and others by pursuing things which most of them cannot obtain, and which serve rather to increase than lessen the greedy desires of those very people who succeed in acquiring them.

M

Q. Need

Q. Need we only ask our bread of God to obtain it?

A. As God never promised to perform miracles to feed the idle, we should join labour to prayer.

Q. Which is the fifth petition in the Lord's prayer?

A. "Forgive us our trespasses as we forgive them that trespass against us."

Q. Is it necessary for all men to beg of God to forgive their faults?

A. Yes; for there is not one who does not often sin, either in thought, word or deed, and neglect to do the good that God has commanded him to do. "If we say "that we have no sin," saith St. John, "we "deceive ourselves and the truth is not in "us." 1 John i. 8.*

* The catechist may observe that men deceive themselves greatly in this, and often have a very high opinion of themselves, even when they have not the least zeal for good works; but merely because they have not done any thing, which can arm human justice against them. But this is not the balance of the sanctuary. The tree which bears no poison is not on that account a good tree.

Q. Would

Q. Would it not be more worthy of God to forgive us without conditions, than to oblige us to forgive our fellow-creatures?

A. No; because a brother who shews no mercy to his brother, is unworthy of that of our common Father.

Q. In what does that forgiveness consist, which we owe to those who have offended us?

A. It consists not only in not doing or wishing them any harm; but in doing them, when an opportunity offers, all the good we can.

Q. What offences should we forgive?

A. We should forgive all, as we desire God to hide, by his indulgence, our great sins as well as our slight faults.

Q. What do you think of those who say this prayer, whilst they cherish sentiments of hatred and revenge against those who have offended them?

A. They certainly invoke evil upon themselves, and pray to the Almighty to treat them without mercy.

Q. Which is the sixth petition in the Lord's prayer?

M 2

A. "Lead

A. "Lead us not into temptation, but deliver us from evil."

Q. What is to be tempted

A. It is to be excited to violate some law of God, to gratify some passion: thus pride makes us ostentatious; avarice dishonest; and idleness inclines us to refuse to do any service, which is asked of us.

Q. Do not temptations come from God?

A. Far from exciting us to evil, God turns us from it by various ways; "as he cannot be tempted with evil, neither tempteth he any man." James i. 13.

Q. Whence come temptations then?

A. They come chiefly from our coarse senses, which excite us to prefer the trifling goods and small pleasures of the world, to peace of conscience and the bliss of heaven. "Every man is tempted," saith St. James, "when he is drawn away of his own lust." James i. 14.

Q. Could not God have prevented our being exposed to temptations?

A. Undoubtedly.

Q. Why then has he allowed them?

A. To

A. To furnish us with the blessed opportunity of proving our obedience to him.*

Q. What then do we desire of God, when we pray to him not to lead us into temptation?

A. We desire not to have all temptations removed from us, but that he will enable us to withstand them, so that we may triumph over them.

Q. What ought we to do on our part, to obtain this favour of God?

A. We ought to avoid temptations as much as we can, and guard ourselves against those vices to which we are most inclined. "Watch and pray," said Jesus Christ, "that ye enter not into temptation." Matt. xxvi. 41.†

Q. What is the meaning of these words, "deliver us from evil?"

A. In these we pray to God to protect us from sin, which is the greatest of all evils.

* The catechist may repeat here what has been said in section fourth of the first part: that he who has not conquered, cannot be crowned as a conqueror.

† The catechist may observe, that we shun many temptations by leading a laborious and retired life; and by avoiding bad books and bad company.

Q. What is the meaning of the conclusion of the Lord's prayer, "for thine is the kingdom and the power and the glory for ever and ever?"

A. We acknowledge by this, that God is always able to grant all we ask, since he rules over the whole universe; and that his power will be eternal.

Q. What does the word "amen" signify?

A. It denotes the sincerity of our requests and vows.

SECT. XXIII.

OF THE SACRAMENTS.

Q. What are the sacraments?

A. The sacraments are sacred ceremonies, instituted by Jesus Christ to represent to us by visible signs the grace of God towards us and our duty towards him.

Q. How many sacraments are there?

A. Two, baptism and the supper of the Lord.

Q. When did Jesus Christ institute baptism?

A. When

A. When he said to the apostles before he ascended into heaven, "go ye therefore
"and teach all nations, baptizing them
"in the name of the Father, and of
"the Son, and of the Holy Ghost." Matt.
xxviii. 19.

Q. How did they baptize in former times?

A. They plunged the person, who received baptism, into water.

Q. How is it administered now?

A. By sprinkling water on the head of the child that is baptised, and pronouncing these words, "I baptize thee in the name
"of the Father, and of the Son, and of the Holy Ghost:" but plunging it into water, or sprinkling it on the head is the same thing.

Q. What does the water represent, which is sprinkled on the head of the person baptized?

A. It is a sign of God's grace bestowed on us in forgiving our sins, provided we strive not to fall into them again.

Q. What is the meaning of these words in the baptism, "in the name of the Fa-

“ther, and of the Son, and of the Holy
“ Ghost?”

A. They mean that those who are baptized enter into the covenant of mercy, which God made with men by his beloved Son Jesus Christ; and that they are partakers of all the graces which the spirit of God, or God himself, grants to all those, who fulfil the conditions of that covenant.

Q. Can children who are baptized promise to be faithful to those conditions?

A. No; but their fathers and godfathers bind themselves to do all in their power to make them fulfil them; and they should themselves confirm this engagement when they come to a proper age.

Q. Why then are infants baptized?

A. Because they are born of christian parents, and as such are partakers of the graces of the covenant of God, till they are able to fulfil the conditions of it.

Q. Are children who die without being baptized deprived of salvation on that account?

A. No; God is too just to punish any person for a thing which did not depend upon themselves, and it does not de-
pend

pend upon children to live long enough to receive baptism.*

Q. What is the second sacrament?

A. It is the Lord's supper.

Q. Why was it so called?

A. This name was given to this sacrament, because it was instituted at the supper of the passover "by our Lord Jesus Christ."

Q. Where do we find its institution?

A. We find it in the gospels; and particularly in the first Epistle of St. Paul to the Corinthians.

Q. Recite the institution as St. Paul related it.

A. "The Lord Jesus, the same night
"in which he was betrayed, took bread,
"and when he had given thanks, he brake
"it, and said, take, eat, this is my body
"which is broken for you; this do in re-

* The catechist will add, that the church of Rome imputes this horrible injustice to God, and teaches that children, who die without baptism, go to a place called Limbo; of which scripture saith not a word: but David, on the contrary, saith of his Son, who died before he was circumcised, "I shall go to him, but he shall not return to me." 2 Sam. xii. 23.

“membrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye as oft as ye drink it in remembrance of me.”
1 Cor. xi. 23—25.

Q. How is this sacrament celebrated in the church?

A. By distributing bread and wine to the communicants.

Q. What do the bread and wine represent?

A. The bread represents the body of Jesus Christ, which was crucified for us; and the wine represents his blood, which was shed for our sins.

Q. What was the design of Jesus Christ in instituting this sacrament?

A. Jesus Christ instituted it to be a memorial of his death and of the blessings it procures us, and to be a pledge or token of his return.

Q. How do you prove it?

A. Because Jesus Christ himself saith in instituting this holy sacrament, “do this in remembrance of me.” Luke xxii. 19. And by these words of St. Paul, “as oft

“ as ye eat this bread and drink this cup,
 “ ye do shew the Lord’s death till he come.”
 1 Cor. xi. 26.*

Q. Why does Jesus Christ desire that his disciples should remember his death ?

A. Because his death is the finest lesson he gave them of the great virtue he came to teach, that is to say, charity.

Q. How do you know that charity is the principal virtue with which Jesus Christ wished to inspire men ?

A. Because he said himself to the apostles, “ a new commandment I give unto
 “ you that ye love one another ; as I have
 “ loved you that ye also love one another.
 “ By this shall all men know that ye are
 “ my disciples, *if ye have love one to ano-*
 “ ther.” John xiii 34, 35.

* The catechist will observe, that a false prophet would have been careful not to establish a memorial of his death ; the painful remembrance of which would only have humiliated and discouraged his disciples ; but that Jesus Christ had reason to fix the attention of his on his cross, because he was sure that the shame of his punishment would soon be changed into glory by his resurrection.

Q. How is the death of Jesus Christ the finest lesson he could give them of charity?

A. Because it is impossible to prove our attachment to any one in a more perfect manner, than by suffering for them the most shameful and cruel punishment. "Greater love hath no one than this," said our Saviour himself, "that a man lay down his life for his friends." John xv. 13.

Q. What then ought those to do, who receive the Lord's supper?

A. They ought to meditate on the sufferings and death of their Redeemer, as a finished model of the mutual love they owe each other, and a pledge of the infinite happiness he designs for them in eternity.

Q. How is the death of Jesus Christ a pledge of this happiness?

A. Because there is nothing which we may not expect from a God, who for us consented to the punishment of his well-loved. "He that spared not his own son," saith St. Paul, "but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 32.

SECT. XXIV.

OF THE ERRORS OF THE ROMAN CHURCH ON THE SACRAMENT.

Q. Are there not other errors on the sacrament, in the church of Rome, besides the opinion on the baptism of children?

A. Yes; to the two sacraments instituted by Jesus Christ, it has added five others; and teaches many errors on that of the Lord's supper.

Q. What are the sacraments it has added?

A. Confirmation, penance, extreme unction, ordination and matrimony.

Q. What is confirmation?

A. It is the ratification which children make of the vow to be christians, made for them at their baptism by their fathers or godfathers.

Q. Is it not necessary that children should ratify their baptismal vow?

A. Undoubtedly;

A. Undoubtedly ; since no person can be obliged to become a christian against his will, or without his knowledge.

Q. What then do you find fault with in the confirmation of the church of Rome ?

A. This confirmation should only take place when children are of a proper age ; and in the church of Rome they are confirmed at eight or ten years old ; when they are as little able to judge of the proofs of christianity as at eight days old.

Q. What is penance ?

A. Penance includes three things. First, The confession which the Roman Catholics must make of their sins to a priest, at least once a year. Secondly, The expiation which this priest imposes on them ; and, in short, the absolution he gives them provided they make this expiation and promise to live better.

Q. What is there blameable in this ?

A. As scripture does not oblige christians to confess their sins to priests, nobody has a right to impose such a yoke upon them.

Q. But does not St. James say, confess your faults one to another ? James v. 16.

A. Yes ;

A. Yes; and we ought in consequence of this humbly to own our faults to those whom we have offended; but the apostle's injunction is universal, and no more obliges the people to confess to the clergy, than the clergy to the people.

Q. What else is there blameable in the Roman penance?

A. The expiations which confessors impose are most of them superstitious; and God alone can forgive sins, because he alone knows whether we truly repent.*

Q. What is extreme unction?

A. It consists in anointing dying persons with a sacred oil, which can be of no use either to them or any one else.

Q. What is ordination?

A. Ordination is the ceremony by which a person is admitted into the ecclesiastical state; but it cannot be a sacrament, because sacraments should be common to all chris-

* The catechist may add, that these expiations or penances consist generally in repeating so many times the same prayer, in visiting so many churches, in abstaining from eating certain things, or in going in pilgrimage.

tians, and all christians cannot be ecclesiastics.

Q. What do you think of matrimony ?

A. Matrimony is not a sacrament, since it imposes no new obligation to be a christian ; and is in use amongst Pagans, Mahometans and Jews.*

SECT. XXV.

CONTINUATION OF THE ERRORS OF THE CHURCH OF ROME ON THE SACRAMENTS.

Q. What are the errors of the church of Rome respecting the Lord's supper ?

A. In the first place; the Roman church only gives the bread and refuses the cup. Secondly, It teaches that the bread and wine, in the Lord's supper, become the real body and the real blood of Jesus Christ ;

* The catechist may add, that the Roman church is still more blameable in making matrimony a sacrament ; because it is forbidden to the clergy ; and celibacy is represented as a much more holy state.

in

in short, it pays to this bread, the adoration which is only due to God.

Q. Prove that it is unjust to refuse the cup to the people?

A. Jesus Christ in giving it to the apostles, said, "drink ye all of it." Matt. xxvi. 27. St. Paul likewise saith, "let him eat of that bread and drink of that cup." 1 Cor. xi. 28. In virtue of these words christians have communicated under both forms for more than fourteen centuries.*

Q. What does the church of Rome call the pretended change of the bread and wine into the body and blood of our Saviour?

A. It is called transubstantiation.

Q. Why do you not believe transubstantiation?

A. Because it is contrary to the testimony of our senses, to reason, to scripture, and to the great respect we owe Jesus Christ.

Q. How is it contrary to our senses?

A. The sight, the touch, the smell and the taste, all agree in convincing us that

* The catechist will add, that it was only in the year 1414 that the council of Constance ventured to deprive the laity of the cup.

what we receive at the Lord's supper is only bread and wine. And if we doubt the testimony of our senses with respect to what is within their reach, we should no longer be sure of any thing.

Q. What does reason say on transubstantiation?

A. Reason says that it is impossible for a body to be in ten thousand different places at once; or that it should still live, though eaten continually.

Q. How is transubstantiation contrary to scripture?

A. Because scripture never calls that which is received in the Lord's supper any thing but bread and wine; and it also tells us, that "heaven must receive Jesus Christ "until the times of the restitution of all "things," that is to say, until the last day. Acts iii. 21.

Q. How is it contrary to the respect due to Jesus Christ?

A. Because it is highly improper to suppose that Jesus Christ, at the voice of a man, leaves eternal glory to come to be eaten on earth.

Q. But

Q. But did not Jesus Christ say in giving the bread to the apostles, "this is my body?"

A. Yes; as he also said in giving them the cup, "This cup is the New Testament in my blood;" and as no one ever supposed that a cup was a Testament, neither can it be more properly said, that a bit of bread is the body of our Saviour.

Q. Are there not other proofs that we ought to take those sacramental words, "this is my body," in a figurative sense?

A. Yes; for by taking them in a literal sense, we must suppose that Jesus Christ held himself in his hand whilst he spoke them, and that his apostles were eating him at the same time he was instructing them.

Q. What do you think of the adoration which the church of Rome pays to the bread in the Lord's supper, which it calls the host?

A. All the reasons that prove that Jesus Christ is not in the host, prove likewise that it is impossible to adore that bit of dough without being guilty of gross idolatry.*

Q. Should

* The catechist will add, that it is very absurd to adore any thing that is subject to rottenness, and to be eaten

Q. Should we not adore Jesus Christ when we communicate?

A. Yes; but we must adore him by raising our hearts to heaven, where he reigns over the world and his church.

SECT. XXVI.

OF THE CONDITIONS REQUISITE FOR THE RECEIVING OF THE LORD'S SUPPER WORTHILY.

Q. May we receive the sacrament at all ages, or in any disposition?

A. No; we should be called to it by the pastors, who administer the sacraments; we should be of a proper age, and have knowledge sufficient to understand what we are doing; and we should be disposed to fulfil the promises which we make at the holy table.

eaten by worms, and to be burnt; and that nothing exposes our religion so much to the ridicule of infidels, who accuse christians of making a god and then eating him.

Q. What

Q. What knowledge and dispositions of mind are requisite to be admitted to the Lord's supper.

A. We must be convinced of the truth of the proofs of christianity and of the excellence of the virtues it imposes; and be resolved to lose and suffer every thing rather than abjure the first or abandon the others.*

Q. Might we not in time of persecution pretend to abjure our religion to save our lives?

A. No; Jesus Christ has declared, that we should not fear them who kill the body, but are not able to kill the soul; and he likewise saith, "whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 28—33.

Q. Why does Jesus Christ require his disciples to acknowledge him before men?

A. For two principal reasons.

* The catechist will add, that this is expressed in the word sacrament, it being derived from a Latin word which denotes the oath of fidelity made by the Roman soldiers to the emperor; and that in receiving the Lord's supper, we make oath to Jesus Christ to believe in, and imitate him.

Q. What

Q. What is the first ?

A. Men acting mostly from example, the sight of a christian renouncing his faith might be the cause of many apostates ; as the firmness of him, who dies in the cause of truth, is extremely well calculated to support those who were before unsteady.

Q. What is the second ?

A. It is very right we should be ready to lose our lives rather than deny the mighty God, who gave them to us, and who after death will give us life in heaven.

Q. With what sentiments should we be penetrated when we communicate ?

A. We should be filled with gratitude towards God, who sent Jesus Christ into the world, to bring back mistaken men to the paths of virtue and happiness ; and penetrated with love for his son, who left the bliss of heaven, to render us, at the expence of his own blood, this inestimable service.

Q. How should we prove these sentiments ?

A. Not only by thanksgivings ; but by treating our brethren with that mercy, which the Supreme Being has shewed us ; in assisting as far as we are able those who suffer ;

fer; and in forgiving all those who have given us cause of complaint.

Q. What is it to receive the Lord's supper unworthily?

A. It is to receive it for form or decency's sake, without love for God or men, without sorrow for our sins, or a desire of repairing them; and without resolving not to relapse into them any more.

Q. What does scripture say of such communicants?

A. That they eat and drink damnation to themselves. 1 Cor. xi. 29.

Q. What should we do to prevent this evil?

A. We should examine ourselves before we approach the holy table. "Let a man examine himself," saith St. Paul. "and so let him eat of that bread and drink of that cup." 1 Cor. xi. 28.

Q. On what should we examine ourselves?

A. On our actions, our words and our thoughts; on our past conduct with respect to God, our superiors, our equals and inferiors.

Q. Is this examination very necessary?

A. Yes;

A. Yes ; since we cannot repair the evil we have done, if we are ignorant of having done any ; nor acquire virtues which we have not, if we think we already possess them.

Q. How can we know our faults and vices ?

A. By comparing what we have done with that which the gospel commands us to do ; by attending to the instructions of our friends, and even listening to what our enemies say.*

Q. Should great sinners keep away from the sacrament ?

A. No ; however great and numerous our sins may be, we may be assured God will pardon them, if we sincerely repent.

* The catechist will observe, that the passion of our enemies may make them calumniate us ; but that they often do no more than exaggerate our faults. He may add, that wise Pagans felt so well the importance of studying their own hearts, that one of them engraved on the front of the temple at Delphos these beautiful words, " Know thyself ;" but that unhappily most men live strangers to themselves, and fear nothing so much, as viewing themselves closely : this alone proves that they are not what they ought to be.

Q. How

Q. How do you know this?

A. Because scripture tells us that, "like
" as a father pitieth his children, so the
" Lord pitieth them that fear him." And
also that "there is more joy in heaven over
" one sinner that repenteth, than over ninety
" and nine just persons that need no repent-
" ance." Pf. ciii. 13. Luke xv. 7.

Q. What must we do to obtain this
pardon?

A. We must confess all our sins to God,
implore his mercy in the name of Jesus
Christ; repair our faults as well as we can,
and guard against falling into them again.
"He that covereth his sins," saith Solomon,
"shall not prosper: but whoso confesseth
" and forsaketh them shall have mercy."
Prov. xxviii. 13.

SECT. XXVII.

OF THE ADVANTAGES OF PIETY, AND
THE MEANS OF PRESERVING IT.

Q. Are not the duties of religion very painful ?

A. Yes, when we have long neglected them ; but when we have early accustomed ourselves to observe and practise them, they are full of pleasures.

Q. What does scripture say of them ?

A. Jesus Christ said to the apostles, " my yoke is easy and my burden is light." And St. Paul likewise assures us, that that which God requires of us " is good and acceptable and perfect." Matt. xi. 30. Rom. xii. 2.

Q. Is it a painful duty to love God ?

A. On the contrary, every sentiment of affection is agreeable ; and the greatest of all our pleasures should be to love that tender and generous Father, who, even before
fore

fore the creation of the world, was employed for our happiness.

Q. Is it a painful duty to love our fellow-creatures ?

A. Nothing, on the contrary, is more melancholy than the lives of those, who love only themselves, and who deliver their souls to the torments of hatred and revenge ; but the sensible, indulgent and *compassionate* christian enjoys the happiness of his brethren as well as his own ; and even the tears which he sheds for their sufferings do not flow without a sweet sensation.

Q. Are the pleasures of luxury and parade greater than those of beneficence ?

A. No ; the ostentatious man inspires rather envy and hatred, than admiration ; he often ruins himself by his vain expences, and then finds but little compassion ; and death is indeed to him the king of terrors.

Q. Is it thus with the beneficent man ?

A. The beneficent man is, on the contrary, beloved ; his prosperity is the public joy ; he is pitied and relieved in his misfortunes, and even death cannot terrify him, because he knows that " charity," in the

sight of God, "covereth a multitude of sins." 1 Pet. iv. 8.

Q. Are the intemperate and idle more happy than the chaste, laborious and sober man?

A. The intemperate and idle, on the contrary, ruin their health, reputation and fortune, and frequently even hasten their death. Whereas the laborious and temperate man relishes pleasures the more, because he enjoys them without excess; and because sickness, shame and remorse never imbitter them.

Q. Does not scripture as well as reason tell us, that the surest way to be happy on earth is to observe the laws of God?

A. Yes; St. Paul assures us that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. iv. 8.

Q. If piety be so useful, even on earth, why do so many people neglect it?

A. Because they are carried away by their depraved and brutish senses; and act without consulting reason and experience; and without cultivating the faith and the virtues,

virtues, which had been taught them in their youth.*

Q. What must we do to avoid this misfortune?

A. We must feed our souls with reading the sacred books, and with works composed to prove their divinity; we must constantly attend holy meetings, pray often, shun the society of vicious and impious men, and seek with zeal the acquaintance of good people.

Q. But in living thus do we not appear ridiculous in the eye of the world?

A. There are, it is true, too many frivolous people, who reject religion, because they do not know it, and ridicule those who revere it; but the christian despises the contempt of unjust men; and contented with

* The catechist will add, that if we do not advance in the path of goodness, we must be going back; because the slight knowledge of holy things, which we had acquired in youth, wears insensibly away, if we do not take care to preserve it, and forgotten truths cannot serve to curb the passions.

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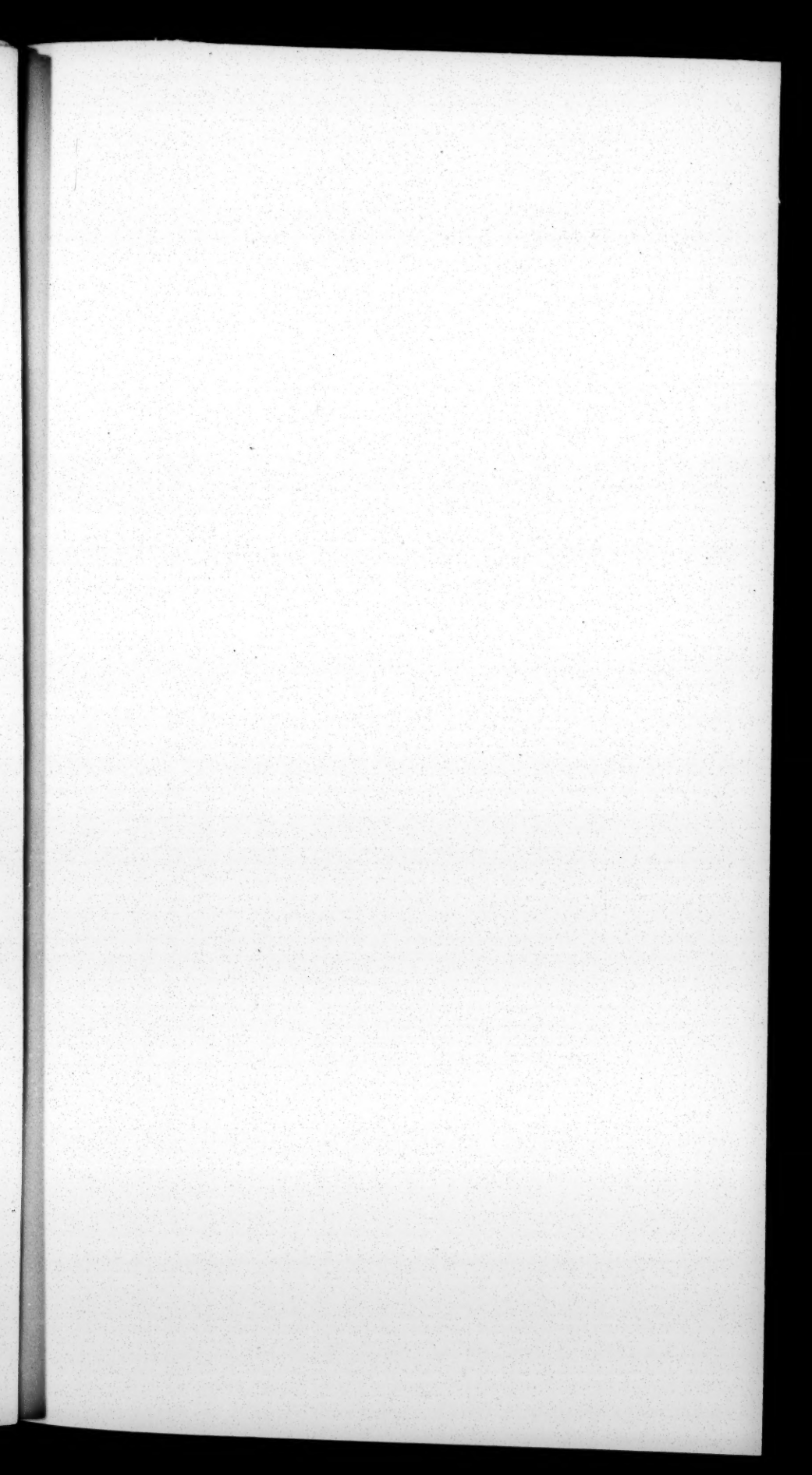
the approbation of God, he pities the impious man, and fears him not.*

Q. Could you represent in a few words the conduct of a true christian?

A. Yes; the christian strives to live each day as he will wish to have done when he shall be called to appear before his Judge: "We look not at the things which are seen," saith St. Paul, "but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor, iv. 18.

* The catechist will observe, that the raillery which wicked men and libertines sometimes make use of against believers proceeds less from real contempt, than from a secret vexation that others aspire to eternal happiness, which they have renounced; and that indeed, without being a fool, one cannot help respecting a christian who seeks the favour of God, by labouring for the happiness of men.

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THE END.



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